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The LUTHERAN OUTLOOK

When Chinese Mourned Roosevelt

By Daniel Nelson

Martin Niemoeller

By Samuel Trexler

The Church of Denmark

By John M. Jensen

The Lutheran Ethic

By O. H. Pannkoke

Psychology's Contribution to Soul Care

By John Stensvaag

Vol. X AUGUST, 1945 No. 8

Pointed Paragraphs

PREACHING ALL OF CHRIST

A DESCRIPTION THAT STICKS in memory and is not easily cast aside is one penned with bitter irony by Algernon Charles Swinburne:

"For tender minds
He served up half a Christ."

Manifestly, the brilliant, unbelieving poet had discovered something in the New Testament that multitudes who profess and call themselves Christians fail to find. It is always an exhilarating experience to come in contact with a man who has apprehended the Lord Jesus in his fullness, who really has met the majestic and radiant Figure who dominates the pages of Holy Writ. Quite recently, I sat as a member of a council when the candidate for ordination evidenced unshaken confidence in the validity of the records and an unfaltering trust in the Prince of Life, the Lord of Glory. His statement of faith was clean-cut, as clear as a bell at evening pealing. It must have proved a refreshing and heartening hour for all who listened. Moreover, it was the more cheering and stimulating because more than one teacher in the school of the prophets from which the young preacher had just emerged has furnished ample and abundant evidence that he has "mislaid his Gospel." The unvarnished truth is that many a youth with a definite, genuine Christian experience, plus a fair measure of balance, poise, and common sense, is far better qualified to steer a steady course than are some of his seminary instructors.—*Tileston F. Chambers in Watchman-Examiner.*

With multitudes of people the question of immortality has been becoming more and more an academic question. It is not so much that people deny immortality; it is just that they are not particularly interested. This world is so demanding and so full of so many things that it engages all their interest.
—Luccock.

HEART TROUBLE

Heart trouble is a peculiar thing. We have known strong fellows right in their prime who have toppled over unexpectedly and the verdict was "heart attack." We have known others who had infirm hearts maybe for 60 years and who . . . have lived to be 85. Some who are reading this have weak hearts and you wonder at times how long you will last. We shall give you the wise answer of a doctor quoted by *Reader's Digest,* who said to one who was worried by a heart condition, "Your heart will last as long as you do." The patient was greatly comforted.—*Benedictine, in United Presbyterian.*

One fact should be made clear. While the industry is proud of its role as tax collector, it recognizes that it does not pay excise taxes. It merely collects them. The consumer pays them.—The Distilled Spirits Industry.

PART OF KINGDOM TOMORROW

Have you ever looked at the glory of a great cathedral and traced it back to its beginning? The rocks in the hillside, the iron ore, the great trees, these all went to its making. The sand and silica for its glass, metal, wood, and stone shaped by a thousand hands through the centuries now join in something greater than the sum total of all material and all effort. It is a glory more substantial than a dream; it has the power to thrill the wayfarer, and within its walls the weary have found rest unto their souls. If I had carved a tiny leaf, if I had carried the wood or stitched a curtain, I should be glad. The vision of the final glory would cheer the most monotonous hour. Life itself is like that. The smile you gave to a disheartened child, the encouragement you offered to the beginner, the thing you did which was a little more than mere duty—all those may become part of the Kingdom of God, tomorrow.—*Maritime Baptist.*

The order of God is fact, faith, feeling. We must not change that order. The moment faith depends on feeling, it turns its back on the fact of Christ.
—Evan Hopkins.

NOT FOR YOU?

No healing if you are not sick;
  No bread if surfeited and fed;
No water while you sense no thirst;
  No pillow for your rested head.

No joy to cheer you on the way
  If you are well-content;
No truth, no light, nor even God,
  While self supplies your sacrament.

No pardon if you have no debt;
  No peace if all is calm;
No strength, if you all strength possess—
  There is in Gilead no balm.

His love is never forced on you
  While you are self-contained;
Christ saves the lost, but leaves the rest
  In their conceit sustained.

But he who knows he's sick and blin
  And owns his guilt and shame;
Will find the Great Physician kind,
  And glorify His name.

—*J. T. V.*

Amidst this degradation and sham there is one ray of hope—the beckoning finger of God, who long ago laid down the principles of family structure for us to follow.—J. Edgar Hoover

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PROGRESS?

We might add the remark of Henry D. Thoreau when in his cabin at Walden Pond he was informed that a new and strange contraption called the locomotive had been invented and could move at the appalling speed of 20 miles an hour. Surely, said his informant, the world is progressing. I'm not sure, replied the sage, I think it is meanness going faster.—*Benedictine, United Presbyterian.*

Satan tries to make us think that sins are only infirmities and so lead us to self-justification. Then he tries to make us think infirmities are sins and so he betrays us into morbid self-condemnation.—Arthur T. Pierson.

The Lutheran Outlook

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EDITORIAL

FTEN THE CHARGE is made that the Church fails to make its influence felt in critical moments of history, and undoubtedly there is much justi- on for the criticism. It can hardly be said, however, the Church failed to make an impact on the recent Francisco Conference. Indeed, most of the important improvements of the United Nations Charter over the Dumbarton Oaks Proposals were made as a result rong criticism of the latter document by the Cleve- Conference sponsored by the Commission on a Just Durable Peace of the Federal Council of Churches the demand for specific amendments which were e by that Conference.

hat Church Did Shape Charter

hn Foster Dulles, presently on leave as chairman of Commission on a Just and Durable Peace, who acted eneral adviser to the American delegation at the San ncisco Conference, pointed out in a recent article the international assembly that met at the Golden e was influenced not only by the objections raised by Cleveland Conference but also by the "Six Pillars of ce" promulgated three years ago by Mr. Dulles' Com- sion. The influence wielded by the "Six Pillars of ce," he emphasized, was not "accidental," but rep- nted the spiritual aspirations of all Christian peoples. s for the nine main objections raised by the Cleve- l Conference against the Dumbarton Oaks Proposals, ry one of these was carefully met at San Francisco, Dulles claims. This was particularly true of the icism of the major emphasis upon the use of force by Security Council to suppress aggression. That em- sis was shifted to the Assembly and to measures of a ative and creative character which might eliminate r, he declares. How the San Francisco Conference met cifically each of the nine points raised by the repre- tatives of the Protestant Churches which met at veland last January is indicated by Mr. Dulles as fol- vs:

1. *The Preamble, Purposes and Principles now affirm sic purposes of justice, human welfare and self-deter- nation which reflect the aspirations of the peoples erywhere.*

2. *The General Assembly is specifically directed to develop international law. The purpose being that, as said by the Cleveland Conference, there should be a "progressive subordination of force to law."*

3. *An international Court of Justice is provided. Legal disputes, as a rule, shall be referred to it and from it advisory opinions can be obtained. Thus, a party to a dispute cannot vote in the Court or in the Security Council when it deals with the pacific settlement of its dispute. Veto power is given to the permanent members with respect to enforcement measures.*

4. *Provision is now made whereby the progress of colonial and dependent peoples is made an international responsibility.*

5. *Provision is made for the establishment of a Commission on Human Rights.*

6. *Considerable progress toward universality of membership has been made. Fifty-one states can be initial members of the United Nations, and the remainder are to be admitted when the organization is satisfied of their ability and willingness to carry out the obligations of the Charter.*

7. *The limitation of national armaments is dealt with in a somewhat more adequate manner than under the Dumbarton Oaks proposals.*

8. *There is more protection of the smaller nations from possible subjection to the arbitrary power of the great. The Security Council is now bound to act in accordance with Purposes and Principles, which set up standards of justice and international law.*

9. *Changes in the Charter are facilitated. There is to be a "Constitutional Convention" to review the entire Charter, presumably in ten years. If amendments adopted at such a convention are frustrated by veto of one of the Permanent Members, the Conference report points out that the other members can withdraw from the old organization. They can then continue on as a new organization under the amended Charter. Thus, the "dead hand" of a single nation cannot indefinitely prevent change.*

Mr. Dulles characterizes the United Nations Charter as "a great document of human rights," but he emphasizes that its value is dependent entirely upon the will

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of the peoples of the world to make it effective. He says:

"Of course, the Charter is by no means perfect. It is, however, a great document of human rights. It emerged through the democratic process of debate among fifty nations, large and small. It can serve to promote justice, well-being and peace throughout the world. If the new organization fails, it will be primarily because the peoples of the world do not have the will to avail themselves of the possibilities which the Charter gives them. Under the circumstances, the first duty of our Christian people is to assure that the organization will come into being."

Why British People Rejected Churchill

MANY EXPLANATIONS have been given in the American press for the stunning defeat administered by the Laborites to Prime Minister Churchill and his Conservative party in the recent British elections. Chief among these have been mentioned the desire for a change in government and the demand for more radical social and economic reforms.

There is no doubt but that the outcome of the British voting indicates a definite swing to the left in English politics. It is the first time in history that the Labor party—or any other group—has had a clear majority in Parliament. That such a phenomenon should take place at this time is undoubtedly a reflection of the political influences at work on the continent, particularly Russian. It is probably an augury of what is in store for all of Europe.

That England faces radical social and economic changes is clearly indicated by the program announced by the Labor party. This includes state socialization of mines, railroads, and basic industries, and eventually, perhaps, also of agriculture. In addition to these changes, the Labor party had also expressed deep dissatisfaction with the Churchill government because of its tardiness in adopting other social reforms designed to bring greater security for the working classes.

Very definitely the results of the English election indicate a move in the direction of a truer form of democracy. Although England has boasted of its parliamentary system and of its democratic political processes, its democracy has been a strange one. Despite many political and social reforms in the past, England is still afflicted by a caste system. By the side of great wealth, there is abject poverty. There are no slums in all the civilized world to compare with the desolate housing conditions of parts of London. The low standards of living among the poor have to a large extent affected the health of the people. The British "Tommy" was no match for the German soldier in either World War I or World War II.

For centuries England has been ruled by its upper caste—those who constitute its titled aristocracy and those who belong to its wealthy class. These are trained for government positions and diplomatic posts, and there has been little opportunity for the poor or dispossessed to rise to a place of influence. And the strange thing is that the common folks have seemingly been willing to have it so, that is, until now. But they are finally in the saddle, and the future may be a different story.

Another factor which also undoubtedly contributed largely to the defeat of the Conservatives and which has not been mentioned in the American press is the weariness of the British people. For six long years the nation has endured the hardships and sufferings of conflict unprecedented in all history for its destructive fury. It has been a war waged against non-combatants as well as actual combatants. Civilian casualties have been great. The horrors of war have been brought home to the British people as never before.

Under the circumstances, it would not be strange if the common people have finally revolted against an imperialistic policy which for centuries has kept the nation engulfed in conflict. It is the common people, after all, who must do the fighting and the dying while many others wax wealthy at the expense of their sacrifices. The hymn written by an Englishman some years ago bearing the title, "God Save the People," as over against the national anthem, "God Save the King," perhaps reflects the present mood of the English people more accurately than most editorials that have been written on the recent election. In any event, it is quite clear that the common people have seized the reins of government in England and it remains to be seen how they will make use of their newly-acquired power.

We once wrote in these columns that we regarded Churchill as a good war-maker but a poor peace-maker. Perhaps the British people themselves are of the same opinion. What the world needs today is men of peace. War, perhaps, is sometimes inevitable, but when "the captains and the kings" have departed, they always leave behind them a sorry mess. It is probably providential that few of the world's leaders who waged the most cruel war in mankind's history will have a hand in writing the eventual peace.

What Will Atomic Bomb Do to World?

MOST AMAZING OF ALL developments in World War II was the announcement by President Truman on August 6 of the perfection by American and British scientists of an atomic bomb. Still more startling was the information that it had been used the previous day with devastating effect on the Japanese industrial city of Hiroshima. More than one-half of the city had been wiped out, reconnaissance planes revealed, and perhaps 150,000 inhabitants had been killed by the new secret weapon. A second bomb was dropped a few days later on Nagasaki, where fearful destruction was also wrought.

President Truman compared the explosive power of the atomic bomb to 20,000 tons of TNT. He declared that is was capable of delivering a blow equivalent to that of 2,000 Super Fortresses. He claimed that a way had been discovered of harnessing "the basic power of the universe."

o days after the President had made his epochal uncement, news came from Moscow that Soviet ia had joined its allies in the war on Japan. Coupled her, the two events undoubtedly brought about urrender proposal made by the Japanese on Friday, ist 10.

e story of how the atomic bomb was secretly loped in this country despite the fact that at least 00 persons at one time were engaged in the gigantic tific project, is one of the most amazing recitals of ry. As early as 1939, two years before Pearl Harbor, possibility of such an instrument of war was called he attention of the late President Roosevelt, who ediately appointed a special committee to investi- the matter. In 1940, more than a year before Pearl bor, an agreement was made between the United es and Great Britain that all scientific knowledge ul in warfare would be pooled between the two na- s. The best scientific minds of the two nations, aided experts from other countries, were put to work on particular problem of how to release and control nic energy. By 1942 sufficient progress had been e to justify expansion of the project. It was then three plants were started—two in Tennessee and in the State of Washington. A special laboratory also established in New Mexico. Altogether, more n two billion dollars were expended by the United tes on the greatest scientific gamble of all time.

Americans, however, were intrigued by the strange of the development of this fearful instrument of , they were no less disturbed over its sinister possi- ties. They recognized that here at last was a scien- monster that could easily become a threat to all lization. American religious leaders particularly were cerned over the moral implications of using such a apon in the indiscriminate destruction of enemy es, with attendant slaughter of helpless and innocent ple. The Japanese had already raised the accusation inhuman barbarism against America, and there were ny Americans who were filled with gravest anxiety l apprehension over the questionable example this ion had set for the world. It was difficult to reconcile nerica's atrocity charges leveled against her enemies th the evident new policy of this nation to resort to highest degree of terrorism to achieve victory.

From Bishop G. Bromley Oxnam, president of the deral Council of Churches, and John Foster Dulles, airman of the Council's Commission on a Just and rable Peace, came an immediate plea that there be least a temporary suspension of the use of the weapon order "to give the Japanese people adequate oppor- nity to react to the new situation through leaders who ll accept the surrender terms offered them."

Describing the atomic discovery as a "scientific mir- le", the church leaders declared that it might work a fuller, better life for all, but that it also might make is planet uninhabitable.

"The only defense against the latter fate," they said, self-restraint and sense of responsibility of those o control the new knowledge. One thing now made crystal clear is that the United Nations Organization must be rapidly developed. The world has overnight become desperately dependent on international controls and on the mutual trust upon which they rest. Inevitably the example we set will profoundly affect the future.

"One choice open to us is immediately to wreak upon our enemy mass destruction such as men have never before imagined. That will inevitably obliterate men and women, young and aged, innocent and guilty alike because they are part of a nation which has attacked us and whose conduct has stirred our deep wrath. If we, a professedly Christian nation, feel morally free to use atomic energy in that way, men elsewhere will accept that verdict. Atomic weapons will be looked upon as a normal part of the arsenal of war and the stage will be set for the sudden and final destruction of mankind."

The statement concluded with a plea to American authorities to "find and follow the way of Christian statesmanship." The American people were also urged to intensify their support of all measures which may promote a just and durable peace.

These are sober words to which all Christians will be led to give their undivided approval. Although the surrender of Japan has undoubtedly been greatly hastened by the destruction wrought by this amazing scientific weapon, it must be clear to all that a power has been unleashed which may eventually bring our vaunted civilization to an end. The situation is an ominous one. The final weapon of destruction has evidently been found. Shall it be used for the blessing of mankind, or will it prove to be the greatest curse that the mind of man has ever devised? The Christian Church assuredly must have something to say regarding the answer that shall be given to this fateful question.

World War II Ends With Jap Surrender

WORLD WAR II has come to an end. The bitter struggle which began on December 7, 1941, with the treacherous attack of the Japanese on the American fleet at Pearl Harbor and which engulfed the United States also in the European conflict then raging in its third year, was brought to a victorious conclusion when the imperial government of Japan on August 14 agreed to accept the surrender terms laid down in the Potsdam declaration. President Truman called it an unconditional surrender, although the Allied nations yielded to the Japanese plea that their emperor be permitted to continue his rule, with the proviso, however that the people of Japan shall eventually be given an opportunity to determine what form of government they shall have in the future.

Although the panic precipitated in Japan by the atomic bomb, coupled with Russia's entry into the war, undoubtedly did much to convince the Japanese war lords that a continuation of the struggle would be suicidal, the decision to surrender was probably hastened by the wise policy pursued by President Truman in seeking to assure the people of Japan that unconditional surren-

der did not mean national extinction. From the time the new administration in Washington assumed the reins of government, it began to conduct a psychological campaign aimed to convince the Japanese not only of the futility of continuing the struggle but also of the wisdom of salvaging as much as possible of their national strength and resources. Instead of being kept in ignorance of what was involved by "unconditional surrender," they were told by an official spokesman of the United States government that they were assured of certain rights under the Atlantic Charter. The Potsdam Declaration likewise, although its conditions were severe, made it quite definite to the Japanese what they might expect after surrendering.

The wisdom of yielding to the plea of the Japanese to be permitted to keep their Mikado for the present at least, has also already become manifest. It is quite apparent now that no other authority in Japan could have induced the armed forces of Nippon to lay down their arms. Little is known as yet of the internal struggle which took place in Tokyo before the decision was reached to yield, but it is reported that the Minister of War committed hara kiri. A wave of suicides among other members of the military clique is expected. The emperor is reported to have appointed his own cousin as Premier with responsibility for forming a new government, and other members of the royal household are said to have been sent to far-off outposts to bring the imperial order to surrender to the Mikado's battling forces.

Thus ends World War II, the most cruel and costly struggle in human history. Thus ends also the effort of the Japanese to destroy the imperialistic grip of Western nations in the Orient and to establish a new order of "Asia for the Asiatics" under Nipponese leadership. Had the Japanese carried on their conquests in Asia without challenging the power of the United States, it is probable that they would have succeeded. Certainly there was no power left in Europe to dispute their aggressions. Pearl Harbor, therefore, is now revealed as one of the greatest blunders of history. Although it first appeared to have been a master blow, as decisive as it was treacherous, it is now clear that it spelled the doom of Japan's grandiose scheme of empire.

All of which means that the so-called Christian nations of the world will continue to dominate the Orient. Will they use that opportunity merely to exploit the Asiatics as they have done in the past, or will they begin to look upon the teeming millions of Asia with the compassionate eyes of Jesus—a great harvest field of souls to be gathered into the Kingdom? Will they continue to send battleships and bombing planes and marching armies to subdue and intimidate the peoples of the Orient, or will they send a host of Christian missionaries to bring them a message of hope and of life?

God be praised for the victory He has given, but God help America and the rest of the Western world if we fail once more to let the light of the Gospel shine with saving power among Asia's benighted peoples.

Back to Barbarism In Prisoner Policy?

DURING JULY it was reported by the Associat Press that the communications zone of Unit States forces in the European theater, which holds mo German prisoners of war than any other American forc had turned over 320,000 prisoners to the French for construction and 278,000 to the British. These group were in addition to those already turned over to t French and British by the Sixth and Twelfth Armie and negotiations were under way for delivery of st more prisoners to the French.

Remaining in the custody of the communications zon force at that time were 836,000 German prisoners, whom 436,000 had been put to work on jobs directly indirectly helping to speed an Allied victory in the P cific. They were crating ammunition, repairing truck mending Army clothing, and doing KP duty for Amer can soldiers.

Lt. Col. Louis M. Wolf, a former Baltimore archite who is in charge of thousands of German prisoners, to the Associated Press representative that they were ke at work twelve hours a day, six days a week. They we permitted either to sleep on the ground, he added, build their own bunks. They receive two meals a da and they eat from mess kits which they are required make for themselves out of discarded tin cans.

No information was given in the dispatch concernin the disposition of German prisoners turned over to t British and French, but if the treatment received at t hands of the American forces is indicative of the gener attitude of the Allies toward Germany's former soldie their lot must be a sorry one indeed. Being compell to work twelve hours a day on two meals a day eaten o of discarded tin cans is not only insulting and humilia ing to a beaten foe, but is little short of servitude.

And what shall be said of the probable fate of hundre of thousands, not to say millions, of German prisoners war transported to Russia?

Ancient frescoes depict the triumph of kings of a as they returned from their wars with their long lines chained prisoners. These prisoners were either tortur for the amusement of their conquerors or they becam their slaves. The Roman Empire was made up ve largely of the latter class. Many of these were peop of education and culture, and some had been wealth Their only crime, of course, consisted in the fact th their country had been defeated in warfare. Neverth less, they were doomed to life-long servitude.

We could wish there were some way by which t real war criminals of Germany could be brought to a count. No punishment could be too severe for the co scienceless arch-conspirators who brought untold mise to their own country and to all the world. But to redu to servitude the common soldiery of the German Rei who had no other alternative but to obey the orders their government is neither wise nor just. It smac too much of a throwback to ancient barbarism. It is ju

her step in the process of robbing human personality s divine dignity. It is just another revelation of how close we are to a complete breakdown of our vaunt- modern civilization.

ustice, as well as common sense, demands that all oners of war should be speedily returned to their elands. If Russia, Britain, and France have suf- d from the destruction and ravages of war, Germany even more so. Its cities have been reduced to rubble; lie in virtual ruin. To let each people bend them- es to the task of rebuilding their own nation—this is quickest and surest way of restoring peace and tran- lity to a bleeding and war-torn world. And it is also only Christian way.

Our Lutheran Colleges

ERHAPS the most significant feature of Lutheran history in America during the past thiry years has n the movement toward unity. This movement has luded both a definite development of organic union d a closer coordination between synodical groups still lependent of one another. The formation of the N.L. A. in 1917, of the U.L.C.A. in 1918, and of the A.L.C. 1930 have all marked steps toward organic union. The nerican Lutheran Conference, the National Lutheran uncil, and a great many other organizations have been eated to facilitate cooperation in work and to eliminate plication and overlapping. So definite has been the nd toward both unity and union that it seems entirely ely future historians will characterize this as the era developing unity. Unless some very drastic and un- pected setbacks occur, it now seems inevitable that ere will ultimately be one Lutheran Church in this untry.

Side by side with the movement toward unity there s developed during the past thirty years a reawakened ncern on the part of the Lutheran Church for its pro- am of higher education. The period just following orld War I and preceding the great depression was one which Lutheran colleges and seminaries took great rides forward. Students flocked into these institutions unprecedented numbers. Physical plants had to be larged to meet the demands imposed by large student odies. Millions were added to college endowments in a ries of campaigns which covered most of the country. The impetus of the twenties has carried over into the esent decade. Where Lutheran synods formerly gath- ed their hundreds of thousands, they are today think- g in terms of millions. Our constituencies are evidenc- g a strong determination that the schools must have eater support for current operations and must be given ore adequate buildings and equipment. The people of e Church have caught a new vision of what their col- ges and seminaries may become. The improved incomes the war period have made it possible for them to trans- te their vision into reality. The money is on hand or is ing gathered which will make possible in the imme- diate postwar period a building program in the colleges and seminaries of the Lutheran Church which will dwarf that of any like period of our history in this country.

It is extremely significant that there appears to be very little coordination between these two dominant trends in American Lutheranism. Our Churches are steadily moving in the direction of greater unity, yet, in the field of higher education we proceed as though we always intended to remain separate church bodies. In the field of foreign missions, home missions, and charities we are making every effort to avoid duplication, to coordinate our programs, and even to merge the control of our work. In the field of education we are about to invest several million dollars in permanent building equipment with scarcely a thought that ultimately we expect to be one.

There is still time for joint planning and cooperative action. Building plans are in the blue-print stage. No contracts have as yet been let. Construction has not begun. If at any time within the next generation we should think in terms of a unified educational program, it is before we spend the millions now being accumulated in college treasuries. There can be no minimizing the difficulties involved in such a course. Perhaps it would be impossible to unify this part of our work. But we ought not to move into the expansion period ahead without having at least seriously attempted to chart the course of a unified Lutheran Christian higher education program.

Sioux Falls, S.D. L. M. Stavig.

The Conference Corner

By President H. L. Yochum

"OMNIA OPERA ad extra sunt indivisa," we learned back in our seminary days when theology was still a pure science to us. That classic statement seems self-evident: how could the Triune God have different wills, purposes, attitudes, activities, and operations in dealing with His creatures? The Father, the Son, and the Spirit are one, in all relationships and deeds involving man.

Should it not be self-evident also that the Lutheran Church, actually more unified than most denominations, should reflect its inner unity in all external relationships? Should not our position on matters of public interest, our attitude toward other groups, and our dealings with secular or religious organizations indicate a unified—or at least related—mind and spirit? While there is bound to be some difference of opinion on details of policy and action, one would naturally assume that these differences would be modified by frank discussion into a generally representative agreement.

That is what is so urgently needed. That is what is so eagerly desired. That is what is so patently not yet attained! And so our respective synodical boards, officers,

and bodies go on making their plans, publicizing their positions, entering into various relationships with others, without much preliminary consultation with one another. Then when these matters are brought up in meetings where various bodies are represented, previous commitments are pleaded as justification for not entering into joint pronouncements, plans, and activities. To rescind the action already taken or modify the position already adopted would involve loss of face, inner dissension, waste of funds now invested, shifts in personnel, and all kinds of awkward problems. And so—nothing can be done; it is too late.

How can we criticize the United Nations for their mutual suspicions, selfish motives, parade of unanimity and impressive pacts while secret agreements and selfish reservations lurk barely under the surface? Do we not lay ourselves open to the pointed rebuke: "Physician, heal thyself?" First demonstrate that you Christians, you Lutherans, can achieve honest understanding, mutual regard, effective cooperation; then tell the world how to become one world!

Just as with the nations, so with our Lutheran bodies, war's dire emergencies did compel a measure of consultation, coordination, and cooperation. Out of the evil of war some modicum of good did come. But how grudging the concessions, how limited the progress, how uncertain the permanence of it all!

All of which drives many of us to the earnest conviction that determined though tactful, courageous though prayerful, efforts must be made to consolidate the gains and to advance them vigorously before the brief opportunity is lost. The course to be taken is so unmistakable; there is no excuse for indecision. The urgency of definite action is so convincing; there can be no patience with delay.

It is pointless to cite the advances already made in this direction, as though that justified satisfaction with the status quo. It is inaccurate to plead that it takes time for the feeling of unity to filter down through the rank and file of our respective constituencies; it wells up with increasing pressure, demanding channeling. It is unmoral to argue that we should deliberately ignore other Lutheran bodies and thus worry them into more amenable attitudes; that course only alienates and antagonizes. And all the while, precious time passes inexorably, and priceless opportunities are forfeited!

Do not be perturbed, dear reader; we do not advocate rash measures, "union now," or crassly ignoring actual differences, or blindly plunging into all sorts of intersynodical cooperation and scrapping all our synodical institutions and enterprises. What we do advocate is a concerted policy of frank and confident consultation on matters of common interest by our synodical boards and officers. What we do advocate is a series of all-Lutheran conferences on our mutual problems, our existing differences, sound steps toward further unification, a united front on all external relationships. What we do advocate is more intersynodical gatherings in local areas, cultivating understanding and good will as the necessa platform on which to build together our future uni What we do advocate is far more cooperation, or at le coordination, in areas where it is manifestly needed a feasible. What we do advocate is the elimination of t ghastly time lag which retards the progress so laborio ly achieved on occasion. What we do advocate is a pu poseful, intelligent, prayerful, persistent and concert drive to attain our objective today, not the week af next!

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty.,
Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

A FEW DAYS ago a visitor, upon seeing me in office, exclaimed, "I thought you had gone to Broo lyn long ago!" My resignation takes effect September and I expect to be in Brooklyn for the second Sunday September and to be installed September 23. Howev since the Student Service Commission of the Natio Lutheran Council has just recently been completed, may be some months yet before a director will be secur and will be ready to take over. And so the Conferen Student Service Commission has asked its present rector to give part time to its office in Chicago. I ha agreed to do this, giving from five to six days each mon to the Chicago office. As long as this part-time arrang ment continues, news items will be sent in for *Outlook* Campus Perspectives column.

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Sunday, August 26, the Rev. Paul Bierstedt, pastor St. Luke's Lutheran Church in Columbus, Ohio, ce brated his twentieth anniversary installation date. Th means two decades of service to Lutheran students Ohio State University. Right now Pastor Bierstedt a members of the Ohio State University Lutheran Stude Foundation are rejoicing in a significant milestone. Ju 1 they took possession of a ten-room house at 38 12 Avenue, one-half block from the University campus, th will serve as a Lutheran Student Center. The purcha price of $12,500, with $2,500 for furnishings and redec ating, was furnished by three church organizations. Th Board of Education of the United Lutheran Church a the Ohio Synod of the United Lutheran Church each to one-fourth of the cost, and the Ohio District of the Ame ican Lutheran Church assumed one-half of the inves ment.

September 1 Margaret Schroder becomes the full-tim employe of the Foundation, serving as hostess and cou selor of Lutheran students under the direction of Past Bierstedt and Pastor Walborn of the United Luther Church.

Normally there are about 800 Lutheran preferen students at Ohio State.

July 1 the University of Michigan Lutheran Stu- Foundation acquired a well-located house at Hill Fourth that is to serve as a parsonage and Center utheran students. It will have to be remodeled to lequate for its purpose, but steps are under way to e this. The property will be financed through a that will be raised among alumni and through pro- onate allocations on the synods having constitu- s in Michigan. The dominant strength of the Amer- Lutheran Church in Michigan places the major fi- ial responsibility on its shoulders. This was accept- nd assurance of payment within a year was made at une convention of the Michigan District. The Michi- Synod of the United Lutheran Church has also ac- ed its share. The Augustana Synod, Norwegian Lu- an Church, and United Danish Church have not tak- ction yet.

Dr. E. C. Stellhorn, pastor of Zion Lutheran Church, has represented the American Lutheran Conference at Ann Arbor since the Conference was organized. More recently, because of the taxing load of his large parish, Dr. Stellhorn's work among students has been delegated to the Rev. Henry Yoder, pastor of Trinity Lutheran Church of Ann Arbor (ULCA). Steps are under way to insure the full-time service of Pastor Yoder in the ministry to students. It is hoped that this arrangement can be consummated by January 1, 1946.

Before the war there were from 450 to 500 Lutheran students at Ann Arbor. Many of these were graduate students from all parts of the nation. Along with other educational institutions in the nation, Michigan is planning for a significant increase of enrolment in the post-war period.

When Chinese Mourned Roosevelt

By Daniel Nelson

Lutheran World Convention Representative in Chungking

WE WERE on our way to the office. In this war-torn city we walk to work, not because of choice but because there is no other way to get there. the way we saw a crowd of Chinese gathered around ieroglyphic notice on the wall of a printing house. To horror we read the announcement of Frankin D. osevelt's death. The whole city of Chungking was cked. Everyone with whom we talked voiced deep npathy and concern. General Chiang Kai-shek asked t the one million Chungkingites mourn the death of nklin D. Roosevelt for three days, and Chinese flags ng mournfully at half staff throughout the city.

Ve were asked to lead prayer meeting at the Chung- g Lutheran Seminary that evening. Without any mpting on our part, the students fervently prayed for erica and thanked God for what Roosevelt had meant China and the world. At the Sunday service follow- his death the Chungking Lutheran Congregation ed to send a cablegram of condolence to Mrs. Eleanor osevelt and family.

On April 16, 1945, a motley crowd of missionaries ambled onto a United States Army truck which took m from the heart of Chungking to the campus of the ntral Political Military Academy to attend the mem- al service sponsored by the Chinese government for nklin D. Roosevelt. Many cars were parked outside auditorium. We hardly imagined that there were so ny cars in Chungking.

Scrolls Cover Walls

As we reached the auditorium we were stopped at a desk where we had to sign our names and then we were each presented with a program and a black arm band. The auditorium was profusely decorated with honor scrolls. There were at least one hundred sets of scrolls, or over two hundred, hanging on the walls of the auditorium. As every available space was utilized we assume that many scrolls were not hung up because of the lack of room. The most beautiful banner was suspended across the front of the auditorium. It was presented by Chiang Kai-shek to the president. The Chinese characters are translated, "Immortal Name in the Universe."

The platform was one mass of floral wreaths and shrubbery as thick as a Hawaiian garden. A huge portrait of Roosevelt topped a Christian altar. On either side of the picture were gracefully draped the Chinese and American flags. Above the portrait stood an erect evergreen cross, symbol of the president's religion. On the altar itself were eighteen lighted candles—nine on either side. The hall was draped in white sack-cloth. The main audience was flanked on either side by standing students of the Military Academy. The academy, we are told, corresponds to our West Point. To the left sparkled the horns of the Chinese brass band which played the dirge for the program.

We came a few minutes early so that we not only found ideal seats but we could sit and watch the officials and

dignitaries of all the Allied powers come parading in their gold braids, uniforms, shining brass buttons, and colorful insignia. The hall seated several thousand people.

Chiang Kai-shek's Silent Tribute

Suddenly the audience rose to its feet. To the left arrived Generalissimo Chiang Kai-shek. He was dressed in a plain, well-pressed general's uniform with the generalissimo's insigne. His hair was cropped close to his head and looked a bit grey. His face, as usual, was clean shaven. Physically, he looked in perfect condition. He carried his hat in his right hand. His white gloves and squeaky black boots drew added attention. The generalissimo walked with slow and dignified gait to the front of the audience and stood beneath the platform. There he stood silently for several minutes as if in prayer. Then he turned to the right and slowly walked up the stairs to the top of the platform. Turning left he proceeded until he came to the front of the altar and in front of President Roosevelt's portrait. Here he remained standing for several minutes. The silence was only broken by the clicking of press and movie cameras.

The announcer behind the curtain shouted in a shrill voice in Chinese, "The President presents wreath!" An attendant walked up to the altar with a huge wreath which the generalissimo received with his kid-gloved hands and placed on a green stand before the altar. In like manner the announcer shouted, "The President presents incense!" And in the same fashion the generalissimo put a bowl of incense on the altar. The generalissimo then with dignified gait walked to the left of the platform, came down the steps and took his place in the audience.

Again the announcer shouted, "The American Charg d'Affairs reads Scripture!" Mr. E. Briggs read the twen ty-third psalm in a quavering voice. Dr. Wang Shih chieh read excerpts from important statements from th speeches of President Roosevelt. The elegy was read b a yellow-clad gentleman who, we take it, was a profes sor from the Academy. He held his manuscript, whic vibrated so vigorously that for a while we doubted if h could get through the ordeal.

Three Bows of Audience

In his shrill voice the announcer finally shouted, "Mak one bow to the portrait of President Roosevelt!" TH audience swayed forward. The second time he shoute "Make a second bow!" and the audience bowed low. TH third and last time he raised his voice and said, "Make third bow!" and the audience obeyed, even the stif necked bowed this time. The band slowly played th dirge and the service ended. We all waited for the ge eralissimo, who walked out first. General A. C. Wed meyer and other high dignitaries followed after.

A number of reactions came from the meeting. TH first was that this quiet display of dignity and admiratio was deep rooted and genuine. The second impressio was that the lavish display of banners and scrolls fro different organizations could mean only one thing,—tha the Chinese people felt that they had lost a good frie who could not be replaced. Third, perhaps the greate impression was left by the generalissimo himself. H came in quietly. He left quietly. He did not open h mouth during the whole ceremony. He spoke no word but by his demeanor, poise and calm dignity he spok louder than words.

Martin Niemoller

By Samuel Trexler

Shortly after his release from concentration camp, the National Lutheran Council managed, through the kind cooperation of the International News Service organization and General Mark Clark's Fifth Army headquarters in Rome, to get messages through to Martin Niemöller indicating that if he should make a mentioned trip to the United States the Lutheran people would welcome an opportunity to discuss with him mutual problems regarding the future of the Church. Niemöller replied that his first concern was to rehabilitate his own family, then, as soon as permitted, call a conference of German Lutheran pastors for discussion purposes, after which he would take under consideration an American trip. He felt that such a trip should be under joint auspices, since during imprisonment numerous American Protestants befriended him. Meantime Fifth Army Headquarters replied briefly that no German civilian travel was authorized at the time. The matter rests. In this article a well-known author and churchman offers personal glimpses of this much discussed German churchman who some believe will emerge as a great leader.

WHEN MARTIN NIEMÖLLER, at a Baltic fishing village in the summer of 1934, wrote his *From U-Boat to Pulpit,* he did not in the least realize that he was writing but a prelude to the great theme that was to follow. The hours of solitude wit their meditation and communion for eight long yea have produced a mental and spiritual strength which i evitably make him one of the leaders in the rebuildin of the Church in Germany. When I bade farewell at th door of St. Anna's parsonage in the winter of 1934, h presented to me a copy of his new book and autographe the fly leaf with the accompanying inscription: "Da heisst wohl überhaupt 'Leben': ein Kommando, ein Wo Hören, das unsern Gehorsam fordert." (This, after a is life: to hear a command, a word, that demands ou obedience.) His vivid personality is indelibly fixed i my mind—of slight figure, piercing eyes, and great se renity.

When I next visited Germany in 1937, after the O ford and Edinburgh Conferences, he was a prisoner Hitler. Through his long internment he has heartene

land, but there the proportion of Danes to natives y.

mark itself is a low country, its undulating plains ely ever rising more than 500 feet above sea level. South Jutland coast is laced with flat plains recov- from the sea and protected by huge dykes similar ose of the Netherlands. The extreme western por- f this coast has been made uninhabitable by drift which has formed a long line of sterile downs called er." These run for almost 200 miles.

t most of Denmark is fertile land, and more than -quarters of it is under cultivation. Although not cularly favored by nature, a climate surprisingly erate for a northern country, plus warm summers, made Denmark an extremely productive nation. ere is comparatively little manufacturing in Den- , although its Diesel engines, earthenware, and in- rial arts products are well known. But as a mari- nation with large food surplus for exports, the coun- leveloped a great merchant marine in the years be- the war. In 1938, Denmark could boast of 1,865 hant vessels, of 1,116,000 gross registered tons.

A Freedom-loving Race

he fishing vessels ranging the banks are manned by same stock of hardy people who till the soil and care the cattle. The great majority of Danes are native , forming an independent and freedom-loving race wn throughout the world for its kindness and hos- lity. Denmark's population was 3,844,312 in Novem- 1940. About a million live in the capital, Copen- en.

ducation is well-developed with an excellent free ol system. Elementary education has been compul- since 1814. There are two universities, one at Aar- and the oldest and most famous, at Copenhagen. Den- k is also the home of the Folk High Schools. In the l of social security, propressive acts were early passed ecure such benefits as child welfare and old age pen- ns.

enmark's government is a constitutional monarchy, legislative power lying jointly with the King and liament, which is known as the "Folketing," or House Commons, and the "Landsting," or Senate. The pres- King, Christian X, succeeded in May, 1912.

II.

he Church of Denmark had its beginning in the ninth tury, when Archbishop Ebo of Reims in 823, visited deby in South Jutland. But little if any came out of mission. In 826, Ansgar, a French monk, was sent he same town. He was a very zealous missionary, also visited Sweden in 829, where he worked more n a year. After that he was made Archbishop of Ham- g and directed the Nordic mission from that city. sgar is rightly called the Apostle to the North.

hristianity gradually spread during the next few cen- turies. The most notable century is the twelfth when no less than 2,000 stone churches were built in Denmark. More than two-thirds of these churches are still used every Sunday. The period up to the Reformation was dominated by several very able archbishops who organized crusades to Christianize the Baltic countries. Archbishops such as Absalon and Eskild organized the Church into parishes and dioceses. This work was so well done that it remains substantially the same today. The income for the maintenance of the Church was one-tenth of the crops of the members.

Became Lutheran in 1536

The Reformation swept into Denmark very soon after Luther had nailed his famous 95 theses to the church door at Wittenberg in 1517. Already in 1536, all of Denmark was declared to be Lutheran. The Reformation spread so rapidly because church life at that time was on a very low plane due to the corruption of the clergy. Herman Tast was the first Lutheran preacher in Denmark, (1522-24). However, it was Hans Tavsen, a monk, who at Viborg in 1526 started the movement that finally swept the country.

Some very able men led the Church during these crucial years. Hans Tavsen was later made bishop, and Bishop Peder Paladius, a very evangelical minded man, did much to mould the life of the Church. His book on visitation is still read with profit. Kristian Pedersen translated the Bible, which was published in 1550 and which became the Danish Bible for generations. In 1569 Hans Thomisson published a hymnbook.

It was natural that the years after the Reformation should be characterized by a period of orthodoxy, but about the year 1700 the movement of pietism began to entrench itself in Denmark. It emphazised a deeper personal religious life, and on the whole it had a healthy influence on the Danish Church. One of the influences of Pietism was new interest in foreign missions. The first Lutheran missionary to India was Bartholomew Ziegenbalg, who was sent to Tranquebar in 1705. In 1714, a mission college was established at Copenhagen, which was to guide the work in India, but which also started foreign mission work in northern Norway. Thomas von Westen visited the Laps in 1716, and Hans Egede was sent to Greenland in 1721.

Three Great Hymn-writers

That period produced a number of famous hymn writers, such as Thomas Kingo, (1634-1703), and Hans Adolf Brorson (1694-1764). Interest in public education was started during that period; 240 public schools were established by an order of 1721. The influence of these schools can hardly be over-estimated.

The Pietistic period lasted about 100 years, but toward the end of the 18th century it had developed into a rationalistic view of life and religion. Faith in God was replaced by faith in man.

The man who was destined to break with rationalism

men who prize the things of the spirit, and has made the world to realize that the age of the martyr is not past. He does not dwell on his suffering in prison camps. It is regrettable that, in his highly nervous state, before he has been able to communicate with his gallant wife and children, he should have been subjected to interviews.

From Submarine to Pulpit

He is the child of a Lutheran parsonage—his father, a faithful pastor in Westphalia, died in 1939. His brother is at present a pastor in Bielefeld. Born in 1892, he was of military age during the first World War, and entered the service of his country. He compares the beginnings of both wars and tells with what heavy hearts men faced the second World War. He served for the entire four years, for the most part as a submarine commander. At the close of this war he decided to give himself to the pastorate, thereby helping to fill his people's greatest need. During the period between the two wars Germany was like a ship trying to escape the reefs along a rocky coast.

Niemöller was soon called to the capital city and for eighteen years preached to the influential congregation of St. Anna's parish in Dahlem, in the southern section of the city. My first impression of him was the Berlin hegira to the Dahlem church. Crowds came by subway, in taxicabs, and on foot. One was fortunate if he could find standing-room during the service. When Pastor Niemöller mounted the pulpit he held the vast congregation, consisting largely of young people, spellbound by the spiritual strength of his simple sermon. In the pulpit he made no allusion to his conflict with his government. Accordingly, I was much surprised to find in a volume of his sermons, for the first Sunday in Lent, 1933, the following statement: "The fact is that it is simply impossible to accept the comfortable formula that politics has no place in the Church. Such a claim may be permissible only so long as politics is concerned with trivial matters." And yet, in spite of this, I never heard him refer to his differences with the leaders of the Nazi party. In th same year of 1934 I was one of over 10,000 people wh packed the Tennis Hall in Wilmersdorf on Buss Tag hear Niemöller preach on "Except ye repent, ye shall a likewise perish." (Luke 13:3.)

His Audience with Hitler

Niemöller was, however, greatly concerned for the f ture of his Church and for the Third Reich. Early 1933 he had an audience with the Führer in which h confessed his deep concern. To this Hitler retorted haug tily, "The Third Reich is my concern." During tho troublesome days of the birth of the Third Reich h showed his leadership in being present in every part Germany—heartening the pastors and calling them t gether in the Confessional Synods—Barmen, Dahle The sword was constantly hanging over him, but th powers of this world had no hold on him. He was truth a second Martin Luther and he could confess th words of "A Mighty Fortress is our God." The fell da did finally arrive, and in July 1937 he was arrested fo "violating the law as a citizen of the State," taken Oranienburg and later to Dachau.

As the war clouds clear away, by some strange my tery he is found in a hotel in Naples, trying to get wor of his safety to his wife who is near Munich. Of his eig children he knows of the safety of two. In the first i terviews he spoke of his desire to visit England and A merica. He now seeks to join with his wife in the searc for their children—as many as are living—then to ca together the evangelistical pastors of Germany to discu next steps. He is strongly of the feeling that German must first attempt to rehabilitate herself.

Should not the Lutheran Church throughout the wor thank God that there remains such a living witness to th truth as it is in Christ Jesus? Should we not pray f him that his hands may be sustained for the greater wor that still awaits him?

The Church of Denmark

By John M. Jensen
Editor of "The Ansgar Lutheran"

THRUSTING into cold grey waters, Denmark knows the flicker of northern lights and the strong smell of the sea. The compact mass of the Jutland peninsula and some 500 islands make up this nation, the oldest kingdom in Europe. With a land mass of approximately 16,575 square miles, the country is half the state of Maine.

The shores of the Jutland peninsula are washed by the sea on three sides and only on the south is there a connection with mainland Europe. Here a narrow neck of land joins the peninsula with the Kiel area of northern Germany. Shaped like a spearhead, the tip of which point north toward Norway and Sweden, Jutland is separate from the two nations by two salt-water straits called th Skagerrak and the Kattegat. The larger Danish islan lie east of Jutland, while below them flows the Balt Sea. East of the largest island, Zealand, lies Swede

Greenland Is a Colony

The Faroe Islands, a small group north of Scotlan are also a part of Denmark. Denmark's only colony

is N. S. F. Grundtvig (1783-1872). In 1810 he preached sermon, which later has become famous, in which he allenged the rationalistic view of life and the dead thodox interpretation of Scripture. He emphasized ne Living Word" as he found it in the Apostolic Creed nfessed at the rite of baptism. Grundtvig's sermons, mns and other writings created a great stir, and he ought a refreshing spirit of spring into Danish church e. He was not only a student of theology but also of story and Danish folk lore. A spiritual revival took ace in Denmark especially among the rural folks. The vival was accompanied by a new national spirit with uch interest in the folk life of the nation. The well-nown folk high schools came out of that movement. hese schools are boarding schools which conduct a win-r course for young men and a summer course for young omen. The main object of the schools is to develop the ersonality of the student and create within him new nterests rather than to give him merely knowledge.

Rise of Inner Mission Society

Grundtvigianism, however, was not able to appreciate ne small pietistic lay groups here and there in the coun-y. These groups met for prayer and Bible study in rivate houses. In 1851, a small group of lay people stablished a society with the object of doing home mission ork or evangelistic work among people who had no piritual interest. Lay people were sent out to witness nd preach. The first ten years were rather discourag-ng. In 1861, the society held an annual meeting and nvited a young pastor, Vilhelm Beck, to preach the ermon. His discourse was on Peter's Draught of Fishes, bout the pastors and the lay people fishing. The result vas that a new society, "Indre Mission" Society was or-anized and within six years 40 colporteurs were en-aged to distribute tracts, sell books, and to preach in houses and public places if possible. Vilhelm Beck was he president of the society till his death in 1901, and he vas the guiding genius in the work. Within 35 years 158 ay missionaries were engaged to go about preaching, nd several hundred mission halls (somewhat like Amer-can parish halls) were built. Often these halls drew great crowds, while the churches, where rationalism or dead orthodoxy was preached, were empty. The preach-ing was a definite call to repentance and faith. Much personal work was done, and great revivals swept the country.

"Indre Mission" became the source of the life which today characterizes much of the Church of Denmark, resulting in social welfare, youth work, and foreign missions. Both the "Indre Mission" and the Grundtvig-ians started to interest themselves in the Danish people migrating to the United States.

Three Noted Theologians

While these two groups were working in Denmark several men outside these groups influenced Danish church life, including Bishop J. P. Mynster and Bishop H. L. Martensen, noted theologian. Soren Kierkegaard (1813-1855) theologian, writer and philosopher, has had, especially after his death, much influence upon the Christian leaders of Denmark.

The intense work of "Indre Mission" produced a very active youth work, especially under the leadership of Olfert Ricard, 1872-1929.

In 1890, a movement which was to greatly influence the church in Copenhagen, got under way. As the city grew the churches became too small, and sometimes a parish had 40,000-50,000 people with only two or three pastors to serve them. The Copenhagen Church Fund was organized and has built more than 50 churches in Copenhagen during the past 50 years. Its aim is to have at least one church with two pastors for every 10,000 inhabitants.

To bring the history up to the present day, it should be said that during the last 25 years a number of younger pastors have made a new study of Soren Kierkegaard and some of them have also been under the influence of Karl Barth. They have been re-thinking the work of the Church and also its theology. This has had a refreshing influence. During the last five years of German occupation it seems that these men have been the most active in resisting the invaders.

III.

THE CHURCH OF DENMARK TODAY

1. Its Confession.

The Constitution of Denmark states that "The Evangelical Lutheran Church is the Danish Church and as such it is supported by the State." The King must belong to the Lutheran Church. He appoints the pastors through the minister of the Church.

The confessions of the Church of Denmark are the three ecumenical creeds, the unaltered Augsburg Confession and Luther's Small Catechism. The pastors all take a vow to uphold these confessions when they are ordained.

Of the 3,844,312 people only about 75,000 belong to other faiths. Of these 25,000 are Roman Catholics, 5,000 Methodists, 7,000 Baptists, 4,000 Irvingians, 3,000 Adventists, 6,000 Jews, and 15,000 without any confession, besides a number of smaller groups belonging to different sects.

2. Administration.

The Church is divided into nine dioceses each with a bishop. The Bishop of Zealand, or Copenhagen, is *primus inter pares.* He ordains the other bishops. The Bishop of Zealand at present is H. Fuglsang Damgaard. The dioceses are divided into a total of 90 deaneries. There are about 1280 pastorates with 1530 pastors. There are also 29 free and independent congregations of the Grundtvigian church views. There are 2132 churches and about 1400 parsonages. In 1926 there were 1,081,435 who took Communion. Through the state tax the Church receives

most of its income for the salaries of the pastors and for the upkeep of the church buildings. The pastorates are divided into three classes with respect to salary. The better pastorates are in the first or second class.

The local congregation has a council of 6-15 members elected for a term of four years. When a pastorate is vacant this is announced in the church press, so that pastors may send in their applications for the call. When the time of application has expired the council meets to study the names of the applicants and it nominates three men for the charge. If one of these men gets all the votes of the council, the minister of the church must appoint him as pastor. If not, he must appoint one of the three men proposed to him. The bishops are also appointed according to the vote of the combined councils of the dioceses.

3. Religious Education.

The pastors must all be trained at the University of Copenhagen. A few exceptions are made by permitting men who have been trained elsewhere such as in the seminaries in America or at mission colleges to apply for a call. The training at the university continues about five years after the student gets his college degree.

The religious training of the children is given at the ordinary common schools. Each child gets from 1-3 hours a week of religious training for a period of eight years. Confirmation instruction is given to all children by the pastors. The instruction is 2 hours twice a week for at least three months. In 1925 there were about 1300 Sunday Schools with 92,000 children. But the fact that all the children are instructed in religion in the common school lessens the need of Sunday school.

4. Life and Activity.

In the historical review above, the Grundtvigians and "Indre Mission" were mentioned. These two movements or trends still dominate Danish church life today. The "Indre Mission" adherents are orthodox Lutherans even though they are less rigid than some of the Lutherans in America today. Their preaching is strongly evangelistic. They are the most active Christians in Denmark both in home mission and foreign mission work. The home mission work is guided by the nation-wide society of "Indre Mission" organized in 1861. It has about 190 lay missionaries at work and 550 mission halls scattered throughout the nation.

The Grundtvigian movement is centered in an organization, "The Church Convention of 1898." This group is not as active in mission work as the "Indre Mission," but its constant broader emphasis on the life of the Church especially through the many folk high schools is a living force. In this connection it may be stated that "Indre Mission" also has a number of folk high schools staffed with men of its own church views.

The third large group comprising the Lutherans of Denmark call themselves "Centrum." This is a group emphasizing the orthodox Lutheran view with much emphasis on the Church. There is a slight high chu tendency among these men, but "Centrum" has ma consecrated pastors even though they are not as voc erous as those of the other groups.

Since 1920 a fourth group of young men have ma themselves felt. They are men who have been influenc by all three groups and by their association with t youth work in the Danish Y.M.C.A. Some of them disciples of Soren Kierkegaard and Karl Barth. Th influence in the church press and in a number of boo has been pronounced.

Aggressive Youth Work

The youth work of the Church is done by two orga zations which have sprung out of the Grundtvigian a "Indre Mission" movements. The Grundtvigian you work is organized in about 500 societies with about 50,0 members, young men and young women. These orga izations have an annual income of about $100,000. T program of these societies consists of lectures, dramati and Bible study.

The other large youth work is that of the Y.M.C and Y.W.C.A. The Y.M.C.A. has about 28,000 memb and the Y.W.C.A. 30,000. These organizations ha all sprung from "Indre Mission." There are a total 1,250 societies; seventy-two societies own their o building and eighty-two meet in rented buildings. T other groups meet in the church parish halls or priv homes. Both organizations have several full-time wo ers, and they sponsor many Bible Camps in the summ time. These two organizations are affiliated with world organizations of the same name. They are va active, publishing sixty-six local monthly papers a sponsoring a very progressive publishing house. T local societies gave to the central office over $50,000 1922.

Foreign mission work of the Danish Church is c ducted by a number of organizations, among which Danish Missionary Society is the main one. It d mission work in China and India, maintaining over Danish missionaries and over 475 native workers these fields. Other organizations do extensive work foreign lands. The work among the Santals in In has been especially successful. Work is carried on Syria, Arabia, Sudan and elsewhere.

Heroes of Church Resistance

The Christian press in Denmark is very active. I sides several local monthly papers there are seven five church papers in Denmark, of which the most i portant is a Christian daily paper, *Kristeligt Dagbl* Most of the daily papers have a weekly church pa edited by a pastor. Religious books are published great number by several large publishing firms.

The Church's influence on the social and political l is profound. The social welfare of Denmark is to t writer's knowledge the best in the world. The coope

e spirit in Denmark is carried by a Christian social nsciousness. Many pastors take active part in the cial and political life of the nation. The Germans urned that the Church had a strong influence during eir five years of occupation. Those that were tempted compromise were strengthened by the Church to and fast. The voice of Pastor Kaj Munk, who was brutally murdered in 1944, and of other pastors such as Tage Schack, who was killed this spring, kept faith and hope alive within the heart of the nation. The record of the Danish Church during those five years shows a courageous faith and a willingness to sacrifice. But the exact story of these years will be revealed during the next few months.

Psychology's Contribution to Soul Care

By John Stensvaag
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PSYCHOLOGY IS THAT SCIENCE which inquires into the nature and functions of mind. Textbooks on the subject have a habit of stressing the youth f this discipline, and it is often claimed that it is not uch more than fifty years old. Such statements are isleading to the average reader for he gains the impression that "psychology" and psychiatry" are something entirely new, and that men in previous ages knew othing of these things. This is manifestly not the case. Let us but quote a few words from H. C. Link, noted sychologist: "The findings of psychology in respect to ersonality and happiness were largely a re-discovery f old religious truths . . . The greatest and most authenic textbook on personality is still the Bible." In a very eal sense, therefore, we may speak of the psychology f Amos and the psychiatry of Christ. In fact, much which today goes under the name of "modern discovery" as, consciously or unconsciously, been derived from the Christian religion.

Having said this much, however, we hasten to add that in one sense psychology is indeed something new. It is new in the sense of being an experimental science, in that it has sought to gain its knowledge of man by precise methods, such as intelligence tests, aptitude tests, case histories, statistics, and experimentation. In the case of abnormal psychology, it has classified mental disorders, developed specialized techniques of diagnosis, and evolved ingenious methods of treatment. That modern psychology has made great contributions to human knowledge cannot be denied.

It Has Its Limitations

Before presenting the positive side of our topic, it might be well to remind ourselves of the limitations of psychology in soul care. When something new and excitingly important is brought to our attention, there is always danger that we may lose our balance and magnify the find out of all proportion to reality. It has been so in regard to psychiatry.

It may have a sobering effect, therefore, to consider the fact that in a report to the American Medical Association in 1933, two physicians who had made a study of the matter, observed that only fifteen percent of the psychoanalyzed patients were cured, while eighteen percent had grown worse after treatment. The truth of the matter is that psychology, and especially psychiatry, is not yet an exact science. In the psychologist's treatment of sick personalities, art plays an exceedingly important part. Furthermore, psychiatry is no cure-all. Even a successful treatment does not solve all the problems of mentally ill and soul-sick individuals.

The chief limitation of psychology arises in the sphere of religious experience. It may do much for man on the human or natural level, but it cannot "save" him in the deepest sense of that word. It cannot do for man what Christ in God can. It may indeed lead man to release from certain fears, may deliver him from severe neurosis, and may even, in some instances, bring him back from the land of insanity. But that is all. And that is not enough. For no human being can be true man apart from God and His Christ. And to bring such communion *about, psychology is impotent. Only the Christian Gospel* can work this miracle in man—the miracle of divine salvation.

Faith Not a Product of Psychology

These remarks may seem superfluous in writing for Lutheran pastors. Nevertheless, a person's enthusiasm for modern psychology may easily lead him to forget these basic facts—at least in practice. And, as a result, that which is nothing more than a psychological phenomenon may be mistaken for divine salvation. Shortly after the last visit of Stanley Jones to Minneapolis, a student in our homiletics course quoted him as criticizing Lutheran preachers for casting out the net and not drawing it in—a common criticism, not wholly unjustified, of course. But we must not suppose that because our preaching is not followed by raising of hands and flocking to the altar, it is therefore without saving effect. Outward emotional manifestations are not necessarily tokens of conversion—nor are they pre-requisite to salvation.

It might also be kept in mind that Christ himself was not always successful in drawing in the net. Perhaps He needed some instruction in psychology! There can be little doubt that if one of the famed evangelists of today had had the opportunity to deal with the rich young ruler, he would have sought to effect his salvation—through psychology. But Christian faith is not the product of psychology. It is a miracle of divine grace.

With these words of caution, we proceed directly to our subject. It is a vast topic, and in this brief survey we can only hint at the contributions which psychology is making to soul care. When particular studies and statistics are mentioned, it is simply by way of example, to indicate the type of help the pastor may expect from psychology.

Helps Us Understand Man

Psychology helps us understand Man. This is a contribution of paramount importance. For it is obvious that the better Man, his nature and needs, is understood, the more effectively can the pastor and the Christian worker minister to him. Psychology, for example, has emphasized the fact of individual differences as never before. It has discovered that no two persons are psychologically alike. Each has a peculiar stamp of his own, a complex personality due to the interaction of many factors. It is imperative that this be constantly remembered in soul care. Men must not be dealt with as if they were all cast in the same mold. Such an approach is bound to fall short.

Consider the matter of temperaments. One man is by nature sanguine, that is, of buoyant, emotional, hopeful disposition—quick to make friends and promises, and equally quick to forget and disappoint. Another man is melancholic—gloomy and dejected, given to introspection and brooding, deep and dependable, but vain, easily offended, and slow to forgive. A third may be said to possess a choleric temperament. He has a hot and hasty disposition, being a man of action and decision, of keen insight and bold courage, hard and self-confident, domineering and revengeful. And finally, we have the person of phlegmatic nature, marked by a cold, sluggish, undemonstrative disposition, an even-tempered, stoic character, quiet, dependable and resourceful, but lazy and indifferent. Now, of course, mankind cannot be divided into four categories such as these, but this sketchy description of temperaments does call attention to basic personality differences and indicates the need of a rich and varied ministration in soul care.

People may be classified in other ways. They may, for example, be described as introverts and extroverts according as their relationships center in self or society. Let us but point at some other contributions. It has been demonstrated that the loud, domineering, critical behavior so often encountered in people may be simply an overcompensation for a sick inferiority complex. Much light has been shed on the phenomena of conflicting drives, as between desire and decorum, and particularly on the various unhealthy, dangerous methods employe by the mind in attempted solution of the conflict, such a regression, repression, and compensation. Again, psychology has proved that there is a definite relation b tween physical states and emotions, so that pain, for instance, will affect a man's outlook on life, and the chang of life in woman may be accompanied by involution melancholia. Furthermore, glandular disorders may a fect personality in a variety of ways. Laziness, dullnes irritability, for example, are at times directly attributab to thyroid trouble.

Superficial Knowledge of Little Value

Much of this is now common knowledge, and term such as "drives" and "inferiority complex" are hous hold words. But—and this is an important fact to kee in mind—a superficial knowledge of psychology is very little use in soul care. Two things are essentia first, that we know the psychological facts thoroughl and second, that these facts be constantly kept in mi in our dealings with men. If these conditions are me then psychology will be of immeasurable aid in our mi istration to human souls. It will help us understand th individual and his needs. A clear perception of individu al differences and the complexities of personality wi guard a pastor against the fallacy of seeing and judgin every man in terms of himself—his own temperamen reactions, and prejudices. Above all, by opening ou eyes as never before to "the heartache and the thousan natural shocks that flesh is heir to," psychology ought t make us less harsh and much more sympathetic, patien and forbearing in our dealings with men.

Psychology has not only analyzed man but it has al sought the means of helping him toward a fuller a happier life. Here we may mention such developmen as vocational guidance endeavors to promote better ma ital relationships and the like. By contriving to get patient into a situation where he may be successfu inferiority difficulties have sometimes been correcte and conflicting drives have often been resolved throug a process of sublimation. Severe mental disorders ar occasionally cured through psychiatry. This we ca simply mention in passing.

It may be noted at this point that in addition to knowledge of common personality difficulties, a pasto ought to have a good basic knowledge of the major type of insanity. He may thus be of real help in his congre gation and community—not by practicing psychiatry— but by seeing to it that mentally sick individuals are giv en proper medical care. This does not mean, of cours that when once a person has been turned over to a phys cian, the pastor's work is ended. He must continue t minister spiritual care to the sick soul.

Discoveries in Religious Psychology

So far, we have dealt with psychology in general. Muc is being done, but not enough, in the field of religiou psychology. As an example of what has been attempte

l as indicating the great possibilities of research, I uld like to refer to a study of the psychology of the ristian life of Norway published in 1922 by Pastor nsteen. This book is based on the analysis of answers a series of questionnaires. Some of the findings are ensely interesting and definitely helpful. For example, reply to the question, "What led to your conversion?" hteen motives are listed, the first four being: desire ideal life, sense of guilt, fear, and love of God. That esire for ideal life" tops all the rest is not a little sur-sing and would certainly furnish a hint for preaching d soul care.

In describing the condition which preceded conversion, venteen different states are named, the first three are nse of absence from God, depression, and helplessness. is noted that twenty-five percent had physical con-mitants, such as insomnia and lack of appetite. The st common answers to the question, "How did the help me?" indicate Scripture passage, comprehension of vine truth, and confession. Some, and these were per-ctly normal people according to all indications, report-such phenomena as sound, vision, and dreams.

As might be expected, the emotional state following nversion was characterized, in the first four out of ghteen answers, as joy, clarity in relationship to God, arity in relationship to man, and peace. However, venty-five percent reported such negative reactions as sappointment, sorrow, and tears. Conversion, contrary popular notions, is not always followed by great joy. he study further revealed that most conversions oc-urred between the ages of ten and twenty-five, and that conversion had not taken place by the age of thirty, here was very little prospect it ever would.

Many other interesting tabulations from this and other udies could be mentioned, but the above must suffice. indicates the aid which religious psychology may con-ribute toward a better understanding of man's relation-hip to Christianity. Similar and related studies will un-oubtedly prove of great service to all who practice soul-are.

Rediscovery of Church Therapy

Great as are the forenamed achievements, the greatest ontribution of psychology is yet to be mentioned, name-y, the rediscovery of Church therapy—the realization, n other words, that the Christian Church has in its pos-ession vast resources for the care and cure of souls. This ealization is quite apparent in the declaration of H. C. ink, director of the Psychological Service Center, New York City, that in his counseling of people he found himself "more and more frequently using some Biblical expression" and "recommending to individuals that they ake a more active part in church work."

The important place of the Church in preserving and restoring mental and spiritual health and in the develop-ment of a desirable personality life has been noted by several psychologists, but it was Prof. Karl Stolz who gave the trumpet a clear sound in his recent book en-titled *The Church and Psychotherapy.* Prof. Stolz makes it crystal clear that the Church need not, indeed cannot, surrender its healing functions to secular psychology. Not only does the Church as a healing agency precede psychiatry, but it supersedes it. For only Jesus, in and through the Church, can mediate a full "salvation" to man—a salvation which transcends that ministered by the moralist, the economist, and the psychiatrist. This does not mean that the contributions of psychology are to be minimized or disregarded. Quite the contrary. The Church is urged to make full use of these vital contributions.

Church's Program Is Scientific

How closely psychiatry parallels the program of the Church may be seen from a comparison of the two. Prof. Stolz notes that the Church: 1. Has faith in the possibility of the redemption of all men; 2. Recognizes the need of an external helper in whom the patient must have full confidence; 3. Stresses the necessity of facing the facts; 4. Demands a right attitude in the one seeking help, i.e., contrition and renunciation; 5. Offers the healing experience of release; 6. Affirms the needfulness of ethical conduct and unselfish service. This is essentially the program of psychiatry too—only the terminology is new. What psychiatry adds is a specialized diagnosis. What it lacks is a supernatural center of reference and power. Hence the release it offers cannot be equated with Christian release.

Before proceeding to speak of the therapeutic means within the Church, we must rid ourselves of the notion that once a man has experienced deliverance in Christ he has no more problems. As a matter of fact, he may suffer all kinds of personality disorders, ranging anywhere from mild neurosis to severe mental derangement. In the words of Prof. Sverre Norborg, "To be a Christian is not synonymous with being healthy minded." Hence the soul care of the Church is not limited to the unsaved but concerns itself with all men, seeking the development of a full and free and sound Christian personality.

Value of Church Fellowship

In calling attention to the therapeutic means within the Church, psychology has done us a great service. For it has not only centered our thoughts upon these means, but has helped to invest them with new power by teaching us their value and effective use. First among the therapeutic forces of the Church we may mention fellowship. Man is a social being and develops best in association with others. He needs companionship for mental health. It is not good for man to be alone; it may even be disastrous. Now the Church offers fellowship. It is a real brotherhood, a closely knit family, a beloved community. Here the individual develops wholeness of personality, for there is a feeling of belonging, a sense of unity which, coupled with allegiance to a leader or a cause, tends to integrate the human personality.

Prof. Norborg draws an ideal picture of Church fellow-

ship in these words: "God created the communion of saints for sinners; it is a heavenly fellowship intended to be both home and hospital for the pilgrims. . . . The fellowship is united in Christ's work and in His spirit. They sense daily responsibility for one another, write soul-searching letters, share their experiences, victories and defeats, their material resources, their influence, in short, everything." When the Church offers genuine fellowship, it offers a powerful instrument for human good, that is, for the preserving and maintaining of mental and spiritual health. But all too often such fellowship is non-existent. Instead of a fellowship, we have impersonal group life, a collection of individuals who worship together under the same roof. Equally bad is the tendency to form cliques, for, as a result, the church may degenerate into a club of nice, congenial people. But real fellowship exists only where there is no smugness, and a cordial invitation is extended to "all sorts and conditions of men."

Value of Church Activity

Next on our list is *activity*. The Church can render invaluable service in the care of souls by putting men to work—for others. One of the discoveries of psychology is that much unhappiness and neurosis result from boredom, idleness, frustration, and brooding. A person turns inward and becomes excessively occupied with himself. Hence modern psychology emphasizes *doing*, not self-analysis. The cure for such personality trouble is a change from introversion to extroversion, or, to use the words of William James, "the unselfing of self." This means a complete re-orientation. It means putting the interests, the pleasures, the good of others, first.

The power for such unselfish living man finds only in Christianity, but there he does find it. Hence the importance of the Church. It can set man to work, yea, it *must* set man to work if it truly desires to help him. Every member must be given the opportunity to exercise his gifts, limited though they may be. For this will prevent a sense of frustration, and will give joy and meaning to life. Psychology indicates that if the Church would live up to its greatest possibilities in soul care, it must stress lay-activity as never before. As Prof. Stolz observes: "A singing, praying, and working Church is a hygienic and healing Church." Did not our Lord say: "He who findeth his life shall lose it, and he that loseth his life shall find it"?

Value of Confession

Another healing force is *confession*. Psychology has demonstrated the great value of confession in promoting mental health. It not infrequently leads to full release—on the psychological level. Consequently some Protestants have advocated the return of the "confessional." But such a course would perhaps be less valuable than that of a new appreciation of, and a greater emphasis upon, the personal interview or private consultation. Here all artificiality is banished, as well as all sense of compulsion. In the conducting of such interviews mu emphasis must be placed on the skillful and purpos directing of the conversation, on the elimination of sense of time and hurry, and especially on the importan of "listening." In the course of the interview, the past must seek to get at the real nature of the trouble whether spiritual, or psychological, or physical.

Often, as we said, the very fact of confession, of bei able to talk to someone, may lead a troubled soul to fu release. At other times it may be but a beginning, an much patient soul care will be required before the i dividual is truly cured. It is certainly a mistake to thin that all problems are solved by closing an interview wi Scripture reading and prayer. But if wisely handle confession can be one of the greatest forces for ment and spiritual healing within the Church. It is a ther peutic means which has been sadly neglected in our da and this has unquestionably reduced the healing effica of the Christian ministry.

Other Curative Forces Within Church

Other curative forces within the Church could named, such as Prayer, Scripture, Sacraments, and Wo ship. But time will not permit discussing these. Let but remind ourselves that in preaching, as well as personal dealings with man, it is essential to seek to di cover where he is and to commence there. Too oft we move on entirely different levels, and, as a result, have given him no help.

At the close of our study we return to the thoug emphasized in the beginning, namely, that Christ alo can save man. We do so now to recall that to be sav is vastly more important than to be healthy-minde This we must never lose sight of in our soul care. W must endeavor through the use of all the healing mea of the Church, and through the supplemental use human insights, to lead those under our care into a no mal and happy and useful personality life. But we mu also remember that the all important thing is to care f the soul—to seek to bring our people to personal, savi faith in Jesus Christ.

Salvation in Christ Alone

In psychology alone there is no salvation. But in Chri there is. And it is only in union with Him that man c find the power which will enable him to overcome t forces of evil in himself and in the world. It is not wit out reason that many great psychologists today emph size the importance of faith for the maintaining of a fu damentally healthy life.

May we seek to awaken the Church to a fuller a more effective use of all its wonderful means for t salvation of man, both eternally and temporally. For this is a reality—if the Church is what it ought to l many of the troubles which plague humanity wou never have a chance to arise, but instead there would an ever widening realization of true human life as it and can be in Christ.

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The Lutheran Ethic

A LIVING, LIFE-CENTERED SOCIAL ETHIC OF RE DEMPTIVE LOVE

By O. H. Pannkoke
Columbus, O.

A CHRISTIAN ETHIC is not a distinct doctrine in addition to the other doctrines of the Church. It is the expression in life of *all* doctrines.

Changes in doctrinal emphasis may completely change the Christian ethic. A one-sided emphasis on trust in the doctrine of faith leads to quietism and ethical indifference. An over emphasis of *Aleitheia,* truth, often slights *agape,* love. It is possible to do full justice to grace and to forget that God's grace is active and always expresses itself in the new life. The salvation of the individual soul can be magnified at the expense of the fellowship of love, which alone mediates that salvation and of which the believer needs to be a living part.

A Christian ethic, therefore, needs to do full justice to *every* doctrine of the Church.

I. THE LUTHERAN ETHIC

The Lutheran ethic is an ethic of the new personality, of the transformed will, and of fellowship with God and man. It is based on the five living, active factors: grace, faith, freedom, love, and penitence.

Grace

Through His gracious will, God is ceaselessly active to redeem men through justification by faith in Christ.

God's will, as Luther says, is the supreme rule of the universe. It is resistlessly active. It operates. Grace is not an abstract idea. It is God intensely at work in His mercy and His love. God's gracious will manifested in Christ is the red thread running through, and the meaning of, history and life.

Through His gracious will, God gives himself for us and claims us for himself.

The doctrine of grace makes the Lutheran ethic evangelical and anti-legal. Grace is the free gift of God which eliminates all consideration of the works of the law. Furthermore, in it God gives himself and claims man as His own child. Nothing stands between the believer and his God.

The doctrine of grace gives to the Lutheran ethic its overwhelming moral earnestness. The Cross reveals not only the incomprehensible depth and breadth of divine love, but also sin in all its horror.

Furthermore, in the Incarnation, God takes on human flesh. He establishes fellowship. He gives human life its highest sanctity and dignity. He places the Christian ethic into the concrete realities of life.

Faith

By faith, which God gives, man accepts God's redemption and becomes the child of God.

Faith is more than doctrinal knowledge. It is more than absolute trust. It is knowledge, trust, and active obedience.

In Luther, the passive element of trust and the active element of joyful obedience are inseparably fused. In the classical dogmaticians, trust came to predominate.

It is likely that at this point we meet the issue of an indifferent, self-centered or a world-transforming faith.

Freedom

Christian freedom designates the new being created by God through faith. Here lies the source of the Christian ethic. The Christian ethic is not based on a system of rules and principles. It is based on a new personality and on a transformed will.

Christian freedom requires the death of the self. Christian freedom is the new life from God and in God.

Christian freedom is fellowship with God and membership in the household of faith. It alone breaks the iron ring of self and establishes true communion.

Through Christian freedom, the believer becomes the arrow tensed on the bow of the Almighty to carry out His will. Christian freedom is fulfillment of true personality.

The idea of Christian freedom should make the Christian ethic the most dynamic ethic ever conceived. It places it in the will of God and in the transformed will of man, serving as the co-worker of God.

Furthermore, this idea makes the Christian ethic creative and venturesome.

Agape—Redemptive Love

Agape, or redemptive love, is the content of the Christian ethic. It is the great absolute in the universe.

Agape considers and deals with the other as a person. It identifies itself with the other and his hopes, aspirations, needs, and sufferings. It seeks to understand the other from his own viewpoint.

It makes the other's claims its own and accedes to them. It is unconditional, transcending every barrier

even to the point of sacrificing itself. It finds its example in the God-man on the cross. It is the only true source of community.

The Christian ethic then is rooted on the one hand in the person of God and on the other in the person of our neighbor. It is not an utopian ethic of programs. It is a completely personal ethic of redemptive love.

Penitence

In faith the Christian is free. He joyfully sets out to follow God only to find that he fails and falls far short in the life of love. At once the law condemns him and in humility he bows before his Heavenly Father to ask forgiveness and in renewed faith he receives it. This ceaseless process is the never-ceasing tension of the Christian life and the driving force in the Christian ethic. This is the dialectic of the Gospel expressed by Luther in the great phrase, *justus et peccator.*

II. THE DYNAMIC OF THE LUTHERAN ETHIC

The dynamic of the Lutheran ethic is rooted in the fact that God is resistless WILL and that He transforms man's WILL.

In this conception of God and of faith, intelligence and truth are only instrumental to carry out the purposes of the will. Action is the supreme goal.

This is so apparent in, and characteristic of, Luther. It soon disappears in the Church and has never been fully recaptured. The reason lies in the fact that truth instead of being the source of action in the transformed personality becomes the end in itself. The intellectualization of God and of God's Revelation always leads to moral paralysis. Correct definitions assume supreme importance and their formulation and protection absorb every spiritual and moral resource and interest.

III. THE LUTHERAN ETHIC AND THE NATURAL LIFE

Gratia Sanat Naturam.

In the medieval Church, flight from the world represents the highest ethical ideal.

It was Luther's revolutionary discovery that the Christian serves God by serving his neighbor in the ordinary, daily tasks of life.

What is God's relation to secular life?

God is active in life as the *Creator* and the *Redeemer.* He is the source and the end of all life.

As the *Creator,* He is the source of life. All the incomprehensible variety of life is willed by Him and depends on His sustaining providence.

This includes our natural and our historical existences. It includes the institutions through which society functions and which are ordained by God to carry out His purposes.

While all of this life has been perverted by sin, Go nevertheless sustains and governs it.

As the *Redeemer,* God wants to make His redempti love effective in every sphere of life. He wills to tran form the world through faith.

In this life in all its infinite variety, God places ma to serve Him in self-effacing love to his neighbor.

The concrete place where we serve Him is our *static* in life. That is where God has placed us and we ser Him not by utopian plans, but by working in love in thi station.

God *calls* us to serve Him in that station. We beco His co-workers through that call and our activity b comes hallowed no matter how humble it may be.

The doctrine of the *Calling* is one of the great mon teachings of the Reformation. It is a tragedy that it so neglected.

This relationship of God to life and of man to God life constitutes the concrete framework within which th Christian ethic functions.

What is the moral standard of secular life?

It is the law of love.

It is the law of love illumined by the Word of Go both of the Old and of the New Testament. Howeve the instances in the Bible of service to God do not co stitute a code. That would be a return to legalism. The are illustrations of Christian love in actual operation.

It is the law of love applied to the concrete situatio which alone can show us what needs to be done an what the will of God is.

It is the law of love utilizing the means to achieve i end intelligently and efficiently.

At this point the Christian ethic becomes active in lif This point has been the storm center of the Luthera ethic.

Action to serve our neighbor takes place within th framework of God's creation. Fundamentally, it is do through the production and distribution of goods. Bo of these activities are imbedded in the economic and s cial system developed in history.

The Christian must function within this existing fram work even though it is sinful.

This means, in the first place, he must be familiar wit the technical aspects of his task. A Christian doctor mu first of all be a *good* doctor.

In the second place, he must function within the rul which exist. A judge must render his verdict accordin to the law even though it may be unjust.

In the third place, he must interpret the rules in th light of the law of love.

In the fourth place, in his personal relation he mu observe the law of love.

Finally, he must testify and seek to transform the sy tem to conform to the law of love.

The doctrine of a natural law apprehended by reaso has done irreparable harm in the Lutheran Church.

placed a gulf between life in the world and the life the Kingdom. The former is controlled by reason, the er by faith. Through this dualism, the revolutionary ven of Christian love is short-circuited, paralyzed, and de innocuous.

t is true that reason must operate in natural life and t the fundamental institutions and their purposes as eded to sustain life and to give it fullness are under- od by reason. But the framework of natural life con- utes the means by which the Christian seeks to lift en natural life in all its sinfulness to the level of the v of love.

e relation of the Christian to secular life.

Life is God's gift. This applies to life in all its mani- tations. The first obligation of the Christian, there- e, is to *accept* and to *conserve* it.

Life has been perverted by sin and it is under the dgment of God. From this viewpoint the Christian is der the obligation to *transform* life.

The relation of the Church and the Christian to the rld is not that of a static parallelism, in which each s its separate sphere and accepts the other. This view s been widely held in Lutheran history.

The relation is that of a tension of dynamic interaction.

V. THE ETHICAL FUNCTION OF THE CHURCH IN THE WORLD

The conception of the nature and the function of the hurch goes far to determine the moral and the social fluence which the Christian religion exercises.

Catholicism holds the Church to be an institution for e moral discipline of its members and for the moral uidance of society.

Calvinism since Beza and especially in the Puritan de- elopment holds substantially the same view.

The Lutheran conception of the Church is centered n the means of grace as God's transforming power, the ource of moral life and the remedy of sin. In Catholi- ism and Calvinism the element of compulsion is strong nd organized. In Lutheranism the element of spontane- us obedience predominates.

The question is whether an ethic of freedom can be as ffective as an ethic of compulsion.

ult society versus fellowship of love

The original Church was a spirit-filled fellowship of ove. In modern days, the Church has largely become a ult society in which the individual worships God. Only n recent years has theology taken the *communio sanc- orum* seriously again. The Christian Church is essen- ially a community of life and of love.

In this ground, the Church's inner mission activity is ooted. It is necessary fruit of the tree of faith without which the tree has lost its value.

God in history and in life

The Church has nearly completely lost the Christian idea of history as a living reality. It accepts the secular view of history as an inner worldly process. As a result, the Church's attitude toward life becomes colorless, shallow, and feeble.

According to the Christian view, all historic life originates in the will of God. The inner meaning of history is struggle, conflict—the conflict between God and Satan. There can be no neutrality in this conflict. Either we are with or against God.

God meets man in the concrete circumstances of the historic *now,* and man must answer by his actions.

The Christian view of history is dynamic, responsible and challenging.

God's holy people

The fellowship of love is God's holy people. God works through them to make redemptive love effective. While they are in history, they are above history, bound not by historical, rational considerations, bound only by the will of God. Thus, again and again they become the power to transform history. They are the veil of the glory of the body of Christ both in the smaller community and in the larger world. In them men meet Christ and see the quality and power of redemptive love.

Christ the dynamic center of history

The Christian lives between the times. Behind him lies Creation, perverted by sin. Ahead lies the reestablishment of the Kingdom.

The dynamic center is Christ. Christ is the judgment and the conscience of history here and now. Christ is the transforming power of history. There is no secular progress toward an ideal society. Only through the redemption can secular life be changed.

The Church and the World

The social task of the Church is to:

Understand the great social, economic, political, and cultural institutions of modern life; as God's will to preserve life and as demonic forces of selfishness and enmity toward God.

Instruct its members to serve in them according to their calling.

Preserve its integrity from the world as God's chosen people. The tension between the Church and the world can disappear only through the decline of the Church.

Set the example of redemptive love in its own fellowship as the demonstration of the power of faith.

In the local community and in the world to manifest the glory of the body of Christ by the better righteousness, by prophetic criticism, and by seeking to transform the individual and society both by the power of the Word and the influence of Christian love.

V. THE INDIVIDUAL AND SOCIETY

Selfhood is the characteristic of personality.

There are two extreme views of selfhood:

1. Selfhood develops and exists apart from and (or) in antagonism to society.

2. Selfhood is only the expression of social forces in a biological organism.

Neither view is correct.

On the secular level selfhood develops through the assimilation of the social heritage and through association with other selves in the interaction of the social process.

On the spiritual level selfhood is not a biological function of interaction with an environment. It resides in the soul.

Human existence is existence in responsibility under the law of love.

Human personality finds its fulfillment when God addresses it and when it recovers fellowship with God.

True selfhood, therefore, develops through communion with God and through the interaction of serving love in society. It never develops in isolation from these two.

Integration is the mark of a healthy personality. Disintegration characterizes the sick personality.

Integration is the process in which selfhood is preserved amid the changing experiences of life.

Sin is the primary cause of personal disintegration.

Integration must go on continuously on various levels in the dynamic of life: biological, emotional, volitional, intellectual.

To be complete, integration must reach the level of fellowship with God and unselfish service in society.

There are two extreme views of society:

1. It is merely the figment of the imagination. Only the aggregate of individuals is real.

2. It is the controlling factor which makes the individual, and the supreme value for which the individual exists.

Neither view is correct.

Society is God's creation for fellowship and its institutions are ordained by God for the preservation of life, order, and peace.

Society and its institutions make the individual as the individual makes society. They cannot exist apart from each other.

There is a technical autonomy in social, economic, and political life. Reason and experience must show how these aspects of society function.

There is no moral autonomy. Society as a whole as well as in its institutions may be evil in its assumptions, methods, and aims and may corrode its members. It then becomes obligatory to change it.

The relation between the individual and society, therefore, is the self-realization of the individual through fellowship with God and through the continuous transformation of society in Christian love. All three aspects are inseparable.

VI. THE LUTHERAN ETHIC IS A SOCIAL ETHIC

It arises through fellowship with God.

It is mediated by the Christian fellowship.

It places man into the fellowship of love, established by God.

God confronts it in the social institutions which he has ordained, which are primary, into which the individual is born, and into which God *calls* him to joyful service.

Its goal is not only the redemption of the individual but the transformation of social institutions through the law of love.

Conclusion: From this meager outline of the spiritual and moral resources of the Church, it must be apparent how great these resources are and how pitifully remiss the Church has been in using them.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Buffalo Synod Centennial

JUNE 25, 1845, stands out as an important date in the history of the former Buffalo Synod, for it marks the time when the founders organized that group.

The historic event was commemorated by the Eastern District of the American Lutheran Church at its recent convention at Grier School, Birmingham, Pa. The Buffalo Synod became a part of the American Lutheran Church when the Joint Synod of Ohio, the Iowa Synod, and the Buffalo Synod merged in 1930.

Most of the pastors and congregations of the former Buffalo Synod have now become a part of the Eastern District, hence the observance of the anniversary date by that District.

Captain Eddie Rickenbacker Honored

In his old home town of Columbus, Ohio, Captain Eddie Rickenbacker received the Degree of Doctor of Laws at the hand of the President of Capital University by authority of the Board of Regents of that institution.

The occasion was the return of the famous world flier to Columbus to take part in the gala homecoming on "Captain Eddie Day" in Columbus, as proclaimed by Governor Lausche. The celebration on Wednesday, August 1, also made possible the premiere showing of the film, "Captain Eddie."

Iowa Plans Postwar Rehabilitation Clinic

In conjunction with the meeting of the Iowa District, a Postwar Rehabilitation Clinic is scheduled for August 2. The president of th Chaplains' Association of the Army and the Navy of the United States, Dr. N. M. Ylvisaker, of Minneapolis, Minn., will deliver a lecture on the subject, "The Church and the Returning Service Man." Chaplain Lt. Col. Andrew J. Boe, of Schick General Hospital, Clinton, Iowa, will speak of "The Family in the Postwar World," and Dr. Charles Holman, Professor of Pastoral Duties, of the Divinity School of the University of Chicago, will deliver a lecture on the topic, "How to Give Help through Counseling." Invitations have been extended to all Lutheran pastors and other leaders from the state of Iowa to attend the Clinic.

Norwegian Lutheran

By L. M. Stavig

Home Mission Feature

THE HOME MISSION department of the Church was featured during July through special insert in the regular issue of the *Lutheran Herald*. In addition to a leading editorial by Editor Malmin and articles by various church leaders, there is included a graphic presentation of plans covering the biennium 1945-46. This program for the home mission department is the result of work done under the direction of the Board of Home Missions and the new director of home missions, the Rev. Philip S. Dybvig. Pastor Dybvig characterizes the present as a "Promising Period in Home Missions." This is true because there is now combined with a carefully planned synadical program of home missions an increased sense of responsibility on the part of local congregations and circuits. Not only are local congregations more than ever concerned about reaching unchurched within their own parish borders, but they are on the alert in various parts of the Church to organize and promote new congregations.

The proposed program of action calls for the establishment of sixty to eighty new missions during the biennium, 1945-46, with at least twenty in the Pacific District, ten in the Eastern District, eight in the Iowa District, six in the Southern Minnesota District and at least four in each of the other Districts.

In order to carry out this program, the department has called six ordained pastors to serve as area missionaries. Each of these men will have a woman missionary to serve under him. She will make surveys, help organize Sunday schools, and do various types of parish work. Five pastors and three women missionaries have already accepted such calls and have been assigned their fields.

The improvement of the work in local parishes by home mission pastors already in the field called for a series of four summer institutes being conducted during June, July and August of this year. It was planned that all home mission pastors of the Church were to attend one of the institutes.

New impetus will be given rural church work in the N.L.C.A under the direction of a Commission on Rural Work, including the following members: Dr. L. A. Pierson, the Rev. Benjamin Coltvet, Rev. Casper Nervig, the Rev. Elmer O. Ellefson, the Rev. Virgil Hougen, the Rev. Oliver Bergeland, and the Rev. Oscar Engebretsen. This Commission will serve as the official agency of the Church in cooperating with the rural life program of the National Lutheran Council.

Local Home Mission Project

Congregations of our synod in Eau Claire, Wisconsin, have shown the way to a very promising type of mission activity. Beginning about a year ago, the church councils of our three large congregations in that city met with their pastors to discuss home mission possibilities. Following a thorough survey, the congregations purchased a large house with four acres of ground in one of the promising areas. As a result of the activity of the local group, together with support by the department of home missions, there is today a pastor in charge of this new work, with a very promising congregation organized and growing. These same congregations have also purchased lots in two other locations in the city with the intention of beginning new work there.

Lutheran Hospital

The N.L.C.A. congregations of Toole County, Montana, the only Lutheran congregations in that county, have organized the Toole County Lutheran Hospital Association. Under this name, the association has leased the Toole County Hospital at Shelby, Montana, and will operate it for the benefit of that section.

Editor Jorgenson Overseas

Dr. Herman E. Jorgenson, editor of our official Norwegian paper *Lutheraneren*, is in Europe on a journey which is taking him to England, Norway, Sweden, Denmark, and various other European Countries for a study of church conditions.

Seminary Graduates

The spring graduating class at Luther Theological Seminary was the smallest in many years and numbered only three. This is explained by the fact that one large group graduated at mid-winter and another large group will graduate in September. The graduates with places of call are as follows: Alfred M. Karlstad, Banks, North Dakota; Gordon J. Hanson, Oakland, California; Roland A. Saethre, Circle, Montana.

Country Church Conference

Men of the North Dakota Brotherhood under the leadership of their active president, Herb Stellner, sponsored a Country Church Conference July 28-30. The speakers include Dr. J. A. Aasgaard, president of the Church; the Rev. A. E. Iverson, executive secretary of the National Brotherhood; the Rev. J. B. Rockne of Park River, North Dakota; Mr. S. H. Holstad, Mr. A. L. Haroldson, and others. The topics discussed included the following: "Rural Life and the Church," "Making the Church the Center of the Rural Community," "Lutheran Brotherhood Objectives and Projects," and "Scouting in the Lutheran Church."

Mission Conference

Seventy-five ordained pastors, physicians, nurses, teachers, and women workers from three mission fields of the Church met with the Board of Foreign Missions in Minneapolis, June 26, 27, and 28. The theme of the conference was, "Preparing for the Postwar Missionary advance." The purpose was to focus the experience and thinking of missionaries and board members on the mission opportunities that lie before the Church in the period following the war. Sessions were held at the Bible Institute. Out-of-town visitors and participants were housed in the dormitory of the L.B.I. building.

The conference program had been arranged so as to give opportunity for complete reports on all phases of mission work from the various fields, and also to provide time for a thorough discussion of plans for future mission advance. Pastor Andrew S. Burgess, educational director of the department of foreign missions, had charge of arrangements. Seminars were conducted under the leadership of Dr. J. A. Aasgaard, who in addition to being president of the Church, is chairman of the Board of Foreign Missions; Dr. Rolf Syrdal, professor of Missions at Luther Theological Seminary, and Dr. L. M. Stavig, secretary of the Board of Foreign Missions. These seminars were given two hours each forenoon and covered the subjects, "The Guiding Principles," "New Methods for New Times," and "One Increasing Purpose."

The afternoon sessions were open forums on educational, medical, and evangelistic work on the various fields. Leaders in the open forums were: Missionary Edward Sovik, recently returned from the China field; Dr. Gustav Guldseth, of Duluth, Minnesota, for many years a medical missionary in China, and Missionary K. F. Braaten, superintendent of the Madagascar field. Dr. J. E. Gronli, executive secretary of the Board of Foreign Missions, and Missionaries Torvik, Mrs. K. F. Braaten, Pernie Pederson, and Thomas I. Lee introduced the discussion. Bible hours were conducted each morning with Dr. Gronli, Missionary C. W. Landahl, and Missionary Harold Martinson in charge.

An evening feature was the program conducted on the final evening when the group of missionaries recently released from internment in the Philippine Islands, told of the experiences which had been theirs during the more than three years of confinement by the Japanese.

Pastor Schiotz Degrees

The work of Pastor F. A. Schiotz as director of the department of Student Service of the American Lutheran Conference, was recognized by two American Lutheran Conference colleges at commencement exercises this spring. Concordia College at Moorhead, Minnesta, and Augustana College and Seminary at Rock Island, Illinois, awarded him the degree of Doctor of Divinity.

Sunday School Teachers Institute

The department of parish education of the Church headed by Dr. J. C. K. Preus recently sponsored three institutes for Sunday school teachers, parents, pastors, and Sunday school officers. They were held at Luther Park, Chetek, Wisc.; Green Lake, Spicer, Minnesota; Ne-So-Dak, Waubay, South Dakota.

The institutes followed a pattern found useful for a number of years, with Bible study, forum periods, demonstration classes, special lectures, and evening vespers. Whole families of pastors and laymen find these institutes an excellent combination of recreation, study, and spiritual edification.

Naval Attache

Word has been received that Captain A. O. R. Bergesen, U.S. Navy, has been stationed at Oslo, Norway, as Naval Attache at the American Embassy. Captain Bergesen is the son of Pastor B. E. Bergesen of Minneapolis. He has been given various important assignments during the present war.

Berggrav Message

Dr. J. A. Aasgaard, president of our Church, has received the following cablegram from Bishop Berggrav, head of the Norwegian Church: "Norwegian Church liberated by grace of God goes to work rebuilding, trusting that our brethren in America will reach us their hands. Thank you for Christian fellowship in these years of suffering." Eivind Berggrav.

Pacific Lutheran College Gift

At the Commencement Exercises of Pacific Lutheran College, Dr. Katherine Lehmann, president of the Women's Missionary Federation of the American Lutheran Church, presented a check in the amount of $30,000 to the college. This gift was a contribution from the women of the American Lutheran Church toward a fund being gathered for the building of a girls' dormitory. Dr. H. L. Foss, president of the Board of Trustees, accepted the gift on behalf of the college and Dr. J. K. Preus, executive secretary of the Board of Education of the Norwegian Church, participated in the service.

The Women's Missionary Federation of the Norwegian Church of America is completing a fund of $40,000 which will be added to the $30,000 gift and the whole amount will be used as the beginning of the dormitory fund.

United Evangelical

By H. Skov Nielsen

Dana College

MISS CAROLINE JOHNSON, who for nearly four decades taught Latin and German at Dana College, passed away on July 18 following a serious operation. She was 68 years old and had retired from teaching a year ago.

Mr. Paul V. Hansen has resigned from his position as office manager and registrar at Dana to accept a position with an accounting firm in Omaha. Mr. Hansen is a son of the late Dr. N. X. Hansen. He has served our school under three presidents.

Approximately one thousand young people of different affiliations have visited Dana this summer as members of the various groups that have made use of "the campus beautiful" for Bible studies or other short course work.

A gift of one thousand dollars from the synodical Women's Missionary Society has been invested in visual education equipment that is expected to be ready for use when the new school year opens on September 4.

A Minnesota District Dana Club is in prospect as the result of a meeting of some fifty former Danaites recently held at the home of Dr. Silas Andersen of Minneapolis, prominent alumnus and present member of our school board.

Notes

Forty-five percent of the lay delegation to our recent synodical convention at Albert Lea, Minn., were women.

A "benevolence dollar" has been proposed by our Home Mission Secretary, the Rev. K. M. Matthiesen, for our synodical budget. By that means contributions from congregations and individuals would be distributed by the

surer to the different branches of church work in proportion to their pective appropriations instead of as etofore as directed by the donors.

Augustana Synod

By William E. Berg

A Momentous Meeting

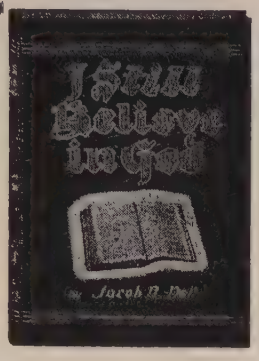
ast June after the Synod's conven-, a meeting of great import and ad significance was held in Rock nd, Illinois. Directors of the Cen-nial Thankoffering of the thirteen nferences, together with the chair-n of the Conference Life and Growth mmittees, met with other leaders of Synod to plan the Centennial ad-nce. The Rev. Thorsten A. Gustaf-n, synodical director of stewardship, sided. A clear-cut and comprehen-e agenda had been prepared by the rector. In outlining the purpose and jective of the meeting, he stated that e are gathered to counsel together d to determine objectives and lay e foundations for the next hundred ars of church work in the Augustana nod." Momentous meeting, indeed! The three fields explored at this eeting were: The Centnnial Thank-ering; the Life and Growth Pro-am as it relates to home and foreign ssions; and the Christian Education ar.

Regarding the first item, Dr. Knut ickson, Centennial Thankoffering rector, reported additional pledges over $36,000. The fund now pledged tals $2,258,087, of which amount ,755,638, or 77%, was paid by June An intensive effort is being made to ve the entire unpaid balance paid by vember 1.

Regarding the Life and Growth phase the Centennial, the group discussed e Synod's aim of 50,000 new members d 150 new foreign missionaries by 48, the year of the Centennial ob-rvance. In a review of the challenge esented by the call for global reha-litation, it was stated that about 75% the work in Europe will be among utherans. It was reported that other rotestant churches contemplate the ising of $10,000,000 for reconstruc-on work in Europe. The group faced e gigantic fact that it will be neces-ry to raise $10,000,000 from Lutheran urces within the next three years if e are even in a minimum way to eet the challenge before us.

The third item on the agenda stressed hristian Education. "We cannot be a eaching Church unless we are alive piritually" was the pertinent observa-ion of the Rev. Vincent Nordgren, di-ector of parish education in the Syn-od. Christian Education is the fourth phase of the Centennial five-year program. Its special emphasis will begin officially on December 2, 1945. Some of the vital points in the program are: 1) Emphasis on parish and higher education; 2) Youth and student work; 3) Encouragement in the use of written and visual aids; 4) Use of intensive deputation work; 5) Enlistment of prospective pupils in the parish schools and of prospective students in our Church colleges. God give us grace to pray and wisdom to work that this vital program might be fulfilled in the name of our living Christ and to the glory of God!

Such a meeting as this, demonstrating the spirit of determination, clear and constructive thinking, and deep concern for the needs of all men everywhere, is a hopeful sign in our Synod. "Lead on, O King Eternal, the day of march has come!"



I STILL BELIEVE IN GOD

By Jacob A. Dell

Has modern science made belief in God impossible?

It is the author's contention that the main thing wrong in the world is the lack of faith in God. It is not science that has produced this lack of faith, but rather a too superficial acquaintance with science and too little knowledge of what is to be said on the other side, in behalf of faith.

It is this argument for faith that Dr. Dell presents in language that avoids the technical phraseology of philosophy and thus makes it comprehensible to the intelligent layman.

Whether he begins with man's ability to think, or with man's need of faith, or with the spiritual side of such qualities as color, harmony, beauty, humor, or with truth, justice, goodness and love, or with the obvious presence of purpose in the universe—every avenue leads to the conviction that there must be a God, and that He must have a high purpose for man. What hope can we have for a happier world unless a high moral standard gains acceptance everywhere because it is recognized as proceeding from a divine authority! $2.00

THE WARTBURG PRESS 57 E. Main St., Columbus 15, Ohio

Young Missionary Summoned

It came as a great shock and brought sorrow to many hearts—the cablegram received during the Synod's convention that the Rev. Martin A. Bystrom, youthful missionary to Africa, had been summoned by His Lord to enter the Church Triumphant. The Rev. Bystrom was only 32 years old, but his brief span of service in the Dark Continent was packed with abundant joy, sacrificial service, the weight of isolation and loneliness, burning fever, conquest of souls by the power of the Gospel, great victories in Christ. God give us more such adventurers for Christ—true soldiers of the Cross!

News of Pastor Bystrom's death brought something else. It brought a mighty challenge to the Synod to be aware of the present-day needs on foreign fields and to send reinforcements. In East Africa where Missionary Bystrom labored, the five orphaned fields before the war had 172 missionaries and their wives. Until 1944, we never had more than 20 on these same fields! During 1944, 14 missionaries came from Sweden, three from the Norwegian Church in America, and only two from the Augustana Synod. As Missionary Elmer Danielson so strikingly asserted, "The cable of our Brother Marty's death brings one clear message. More soldiers are needed from the Augustana Synod for the Master's African campaign!"

Pastor Goes to Paris

Dr. Otto Bostrom, pastor of the Gustavus Adolphus Lutheran Church of New York City, has been granted a leave of absence to proceed to Paris to establish a Lutheran Service Center there for the National Lutheran Council. God-speed on this crucial endeavor!

Celebrations

The First Lutheran church of Madelia, Minn., organized in 1870, celebrated its diamond jubilee June 15-17. Pastor John A. Houkom, Ashland, Wis., a former pastor, preached the Sunday morning sermon. Other former pastors who took part in the program included Alvor Anderson, Argyle, Wis., a grandson of one of the charter members. The present pastor is Missionary M. G. C. Vaagenes, home on furlough from Madagascar.

Another diamond jubilee was held at the same time in the Kvam Lutheran church, Ashby, Minn., where Dr. T. O. Burntvedt was present and preached the jubilee sermon. Among other p tors present was Elias Berlie, who served the congregation together w affiliated churches for a period of years. He resigned some ten years and was succeeded by his son-in-l the Rev. George Melby. Pastor Be is still active and preaches occasiona He is 85 years old.

New Church Dedicated

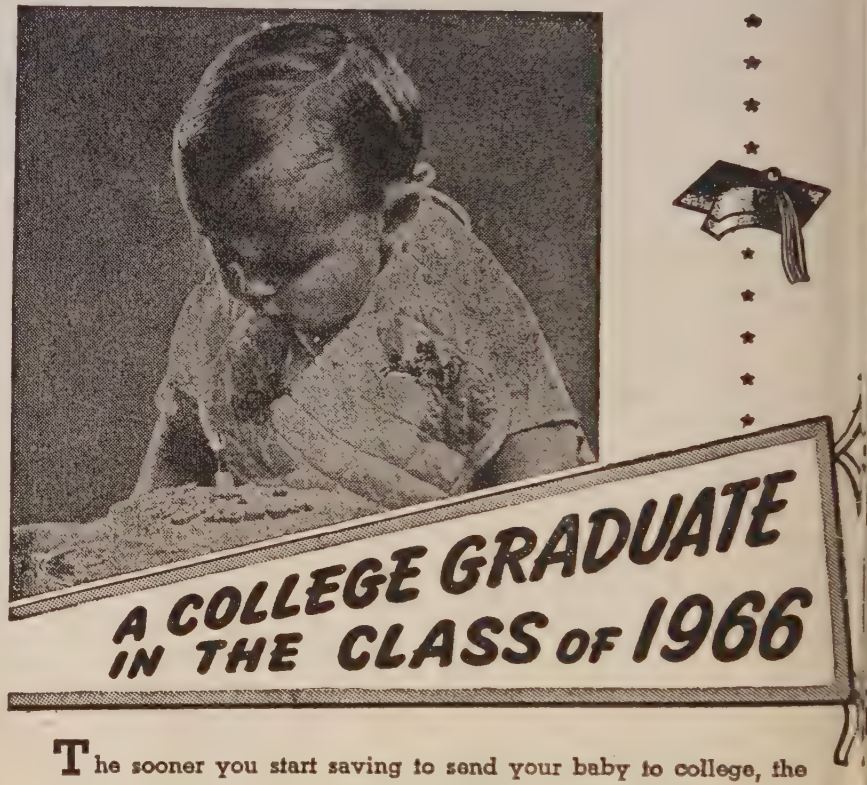
The new church in L'Anse, Michi was dedicated July 1. The Marini District met in L'Anse for a three- meeting, beginning July 1. Pastor G. Sonnack, Marinette, Wis., preac Sunday morning, and in the aftern the dedication rite was carried out

Lutheran Free Church

By H. C. Caspersen

Bible Camps

THIS IS the Bible camp season and our young people gather in large numbers in camps for a week or two of Bible study and instruction in Christian subjects in general. They also have their periods of fun and outdoor exercises. The total result of it all is of benefit to both body and soul and contributes to the growth of Christian life. There are twelve such camps in our Church, eleven in the States and one in Canada. Most of our seminary teachers take part as lecturers and preachers, as do also many of our pastors.



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T. O. Burntvedt, assisted by pas- who had served the congregation district pastors. The church is a beautiful building of stone with eating capacity of 250. It cost 000, exclusive of a considerable unt of free labor. Pastor Maurice Molvik, son of Missionary O. M. vik, now in Madagascar, is pastor the congregation. Pastor Molvik born in Madagascar, but has been cated in the United States. Having shed his studies at Augsburg Col- e and Seminary, he went to France perfect himself in the French lan- ge. Upon the outbreak of the war, returned to the United States. He served the L'Anse church about r years. The new church is a credit he congregation and the young pas- 's efficient work.

Pastors' Summer Institute

The Pastors' Summer Institute at gsburg will be held August 28-31. ofessor E. H. Wahlstrom of Augus- a Theological Seminary will be the st lecturer. He will give four lec- es on the topic "The Life in Christ" l also a popular address on "The rld Mission of the Church." Dr. Iver rson of Luther Seminary will speak "Personal Soul Care in the Congre- tion." Other lecturers will be Drs. A. Helland, John Stensvaag, both of gsburg, the Reverends Louis Olson, imax, Minn., and W. E. Klawitter, of e Lutheran Bible Institute, Minne- olis. The Rev. T. W. Anderson, esident of the Covenant Mission urch, also will speak.

Oak Grove Seminary

The Oak Grove Seminary, Fargo, N. ; will welcome three new teachers e coming school year. Miss Martha leppe, New Folden, Minn., a member Bethlehem Lutheran church, will ach social science and related sub- cts. She is a graduate of Moorhead ate Teachers' College. She has a achelor of Science degree from Min- sota University, and a Master of rts from Columbia University. She as taught at the State Teachers Col- ge.

The other new teacher is Mr. C. A. lness of Brandon, Minn., a member the Chippewa Lutheran church. He as graduated from Augsburg College 1927 and has since studied music at he McPhail School of Music, Minne- polis. He has taught in various high chools and directed choirs. He will evote his full time to the field of usic at Oak Grove. Part-time teach- r in mathematics and physics will be Mr. S. A. Jordahl of Underwood, Minn., ather of Miss Signe Jordahl, librarian t Concordia College, Moorhead.

Visit by a Chief Justice

It may not be out of place to mention that Minneapolis was recently honored by a visit of the chief justice of the supreme court of Norway, Höiesteretjustitiarius Paal Berg. He gave press conferences and lectured twice in the Twin Cities. He also spoke at a luncheon in his honor arranged by the Norwegian Consul Richard Solum Saturday, July 28. When the supreme court refused to be a party to the Quisling scheme of nazifying Norway, he was arrested but soon released. His time was thereafter spent as a leader of the underground forces in Norway. He spoke highly of the stand taken by the Church leaders with Bishop Berggrav at the head, and of the school authorities, as well as other organizations. He referred to the hearty sympathy and the welcome aid rendered by the people of Sweden to Norway. He also spoke of the great similarity between the American and Norwegian view of life and of democracy, and predicted a still livelier intercourse after the war in commercial and cultural interests.

He will soon return to Norway to preside at the trial of Quisling and other war criminals. The chief justice, who is 72 years old, was asked by King Haakon to form the new cabinet but refused. He is a fine, highly cultured gentleman. Consul Solum presented him as "the first citizen of Norway."

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ON THE RELIGIOUS HORIZON

Wants All German Pastors Released

Methodist Chaplain Says Ministers Urgently Needed for Work in Homeland

PROMPT RELEASE of pastors conscripted into the German army was urged by Methodist Chaplain John E. Foster in a report on conditions of the Methodist Church in Frankfort-a-Main and other areas of Germany. The report was made public by Dr. Ralph E. Diffendorfer, of the Board of Mission and Church Extension of the Methodist Church.

Declaring that "one of the most pressing needs" of the Methodist Church in Germany is for ministers to fill pastorates made vacant by the war, Chaplain Foster recommended that "all former ministers and teachers and physicians and nurses in religious institutions should be released immediately."

"Our governments — America and England — have refrained," he said, "from conscripting ordained ministers. Therefore, I believe that the appropriate officials would be friendly to such a proposition."

According to Chaplain Foster, about two-thirds of all Methodist church property, buildings, hospitals, and schools, have been destroyed in Germany. He reported that the seminary in Frankfort was badly damaged during the Allied invasion and about $20,000 will be needed to repair the buildings.

"It seems to me that the reopening of this seminary as soon as possible is the most important task of Methodism in Germany, and we should help them if possible," he said, adding: "If the German Methodist Church could speak, I think its first words would be to assure us that the bond of brotherhood has not been broken."

Print 250,000 Testaments In Philippine Dialects

A thousand copies of the Gospel, the first of 250,000 New Testament portions printed in Philippine dialects by the American Bible Society, have been sent to the Philippines, it has been announced at the Society's headquarters in New York.

They were taken by Dr. E. K. Higdon of the United Christian Missionary Society of the Disciples of Christ when he left recently for Manila to study relief conditions in the islands for the Foreign Missions Conference.

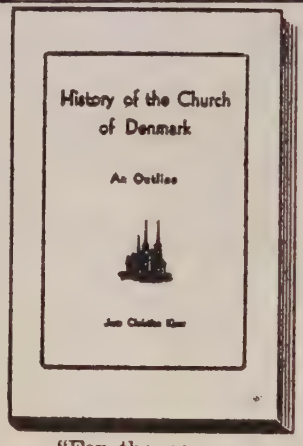
A shipment of 50,000 more copies has been prepared for the Philippines, and the rest will be sent as soon as possible.

Seeks International Pact To Abolish Conscription

A proposal for an international agreement to eliminate compulsory military service from the policies and practices of all nations is being strongly supported by Dr. Walter W. Van Ki... secretary of the department of Int... national Justice and Goodwill of ... Federal Council of Churches.

The proposal was made by Repe... sentative Joseph W. Martin, Jr., ... publican leader of the House, "as ... best way to preserve peace."

Stressing that he spoke for hims... Dr. Van Kirk wired Representat... Martin that "I am confident your re... lution will receive the overwhelm... support of the people of our church...



AN OUTLINE

HISTORY OF THE CHURCH OF DENMARK

by Jens C. Kjaer

The avowed purpose of this little book is to acquaint descendants of Danish immigrants with the outstanding personalities, the main events, and the principal religious movements within the Mother Church. It will be found useful also to Americans interested in Scandinavian culture and church life.

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DID YOU KNOW THAT

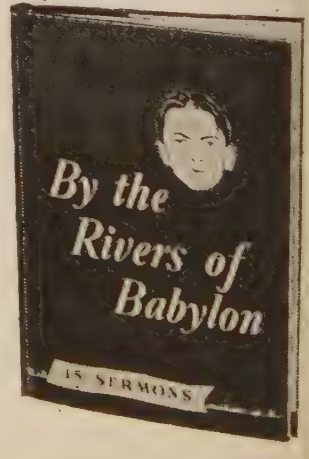
BY THE RIVERS OF BABYLON

FIFTEEN SERMONS BY KAJ MUNK

is now in its second edition?

First edition completely sold out, and second edition is going good. Several book clubs have listed this book on their reading lists for this year, and the book is receiving wide publicity throughout the country. These sermons, in their striking and provocative form and their incisive message, should become a part of every pastor's and layman's library.

A review in the *Christian Century* states, "A small volume containing four of his (Kaj Munk's sermons was reviewed in these pages (March 8, 1944) under the heading, 'A Greater than Niemoeller.' The fifteen other sermons now issued by the same publisher and the same translator further justify that title—though his life is its real justification. These are remarkable sermons, great in everything that makes sermons great but especially great in the intensity of their religious feeling, in their expression of a faith at once profound and tolerant, and in the beautiful simplicity of their utterance."



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L.C. Will Combat Mixed Marriages

mittee on Town and Country to Inform Youth of Catholic Rule

OBLEMS ARISING from the mar-iage of Lutherans to Roman Cath- will be dealt with in lectures and phlets by the Committee on Town Country of the American Luther-Church, it was announced at the mittee's annual meeting in Chi-.

ıe Rev. H. W. Siefkes of Waterloo, a, chairman of the group, said his rch planned to follow the approach Protestant-Catholic marriages re- ly adopted by the Presbyterian rch in the U.S. (Southern).

ıe latter denomination, at its Gen- Assembly in May, urged ministers give thorough instruction to their ng people concerning marriage, es- ally of the requirements that will made of them should they choose be married by a Roman Catholic st to a member of his Church."

Ir. Siefkes said the committee's lications would also cover such jects as the philosophy of rural life, ntific farming, supervised com- nity recreation, and community pro- s.

he American Lutheran Church, ich has 70 per cent of its 500,000 mbers in rural areas, recently named Rev. E. W. Mueller of Martindale, a, as full-time director of its town ol country program, working out of Chicago office of the National Lu- ran Council.

ninary Offers Veterans celerated Program

eabury Western Theological Semi- y, Evanston, will accelerate its pro- m this Fall to accommodate return- service men, it has been announced Dr. Alden Drew Kelley, dean.

Veterans, many of whom had not in- ded to be clergymen prior to en- tment in the armed services, will mplete three years' work in two by e addition of summer courses. The iscopal school is adjacent to North- stern University and Garrett Bibli- l Institute and is on a student-ex- ange basis with these institutions.

erilization Bill Killed Alabama Legislature

A bill to sterilize inmates of Ala- ma state hospitals for the insane, d others afflicted with hereditary ental disease, was killed when the State Legislature adjourned without taking action on the proposal. The bill had the active support of some Protestant churches and organizations.

Passed by the Senate, 18-9, the bill was sent to the Health Committee of the House, which voted 12-3 in favor of indefinite postponement. In the final sessions of the Legislature, advocates of the measure tried to have it reported out of committee but lost a floor vote, 60-21.

The bill, to "provide means of improving the health and welfare" of the people, authorized a commission headed by directors of the state hospitals for the insane to decide whether a person should be sterilized.

Ministers and spokesmen for women's church groups joined with health authorities in supporting the bill. Advocates included Dr. W. S. Marmion, Episcopal minister of Birmingham; Dr. Gaston Foote, Methodist minister of Montgomery; and Dr. L. E. Barton, Baptist minister of Montgomery.

A similar bill, brought up in 1935, was passed by both houses but was vetoed by Bibb Graves, then governor of Alabama.

Chapel Vespers

By Chaplain Ernest A. Lack

(Lt. Col. U.S. Army)

"A nation at war should be a nation at prayer." That was the theme of a series of weekly devotionals from the chapels of Camp Wheeler, Georgia, sponsored by radio station WBML, Macon, Georgia. CHAPEL VESPERS presents a number of talks given by Chaplain Ernest A. Lack as a part of that series. These devotional talks are designed to meet the need for guidance in spiritual thinking during the days of stress and strain.

Life, rather than war and the things of war, is in the forefront in these messages. They fit the days of peace as well as the days of war. The illustrations and applications have, indeed, an appropriate timeliness, and many of the best lessons that come out of the war are pointed out and preserved for the reader. But the themes are timeless and the applications universal. The emphasis is upon human life with its very real needs and upon the resources of faith, courage, strength, and victory that are found in the gospel of Christ.

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To Train Workers In Labor Relations

A Roman Catholic College Offers Courses on Industrial Problems

FREE COURSES to develop leaders in promoting better labor-management relations are being offered by the Institute of Industrial Relations at Holy Cross College, a Roman Catholic institution at Worcester, Mass., conducted by the Jesuit Fathers.

Founded and directed by the Rev. Thomas E. Shortell, S.J., the Institute seeks to make workers better Christians, and to train them to think and act independently in meeting their problems. The labor school has attracted workers not only from Worcester but throughout the central New England area.

"If unionism is here to stay," Father Shortell said, explaining his objectives, "and we are to have joint democratic determination of wages, hours, working conditions and settlement of grievances, it is necessary to have men trained in fair bargaining and enlightened as to one another's rights and problems."

Lectures, held at night, are attended by factory workers, foremen, plant officials, electricians, plumbers, bricklayers, barbers, union officials, school teachers, social workers and lawyers. While no charge is made for tuition, members may contribute voluntary offerings to help meet expenses of operation.

Courses include labor and industrial ethics, the ABC's of Christian social teaching, fundamentals of right living, current labor problems, union-management negotiations, every-day economics, history of the union movement, parliamentary procedure, and public speaking.

The institute is divided into three branches, the labor school, the employers' representative class, and the professional people's class. More than thirty unions are represented at the school.

Organized some three years ago, the Institute is an outgrowth of the Blakely Academy of Labor Relations, a student organization at Holy Cross College. Similar Jesuit-controlled schools have been organized in Kansas City, Kans.; St. Louis, Mo.; Philadelphia, New York City, and Brooklyn, N.Y.

Majority of C.O.'s Work In Special Projects

Statistics of Civilian Public Service, as of June 1, revealed that more conscientious objectors were engaged in special projects than were located in base camps. Of 8,385 men in CPS on that date, 4,524 were in hospital service, farm projects, guinea pig experiments, fire fighting, and forestry, as against 4,131 in base camps.

Adventist Children Raise $3,401,265 for Missions

Dollars, quarters, dimes, nickles, and pennies given in the Sabbath school collection baskets of the Seventh-day Adventists during 1944 provided $3,401,265 for the advancement of the denomination's mission activities foreign lands, according to the repo of the General Sabbath School depar ment.

The department also revealed th offerings for the world field in t fourth quarter of last year totall $1,047,452, the largest of any sing quarter in the church's history.

As a means of creating interest missions among the denominatio 682,823 Sabbath school members, a te minute program of stories direct fr the mission fields is presented ea week.

Before You Go Further With Your Church Plan

CONSULT

Planning and Financing the New Church

BY MARTIN ANDERSON, D.D.
Chicago, Illinois

A helpful publication which offers guidance and suggestions to minister church committees, and church members who look forward to the build ing of a church. Written in the interest of better church architecture an sound financing; contains one section devoted entirely to photographs o model edifices and architects' plans.

Part One discusses such problems as "Shall We Build a New Church "The Functional Considerations," "The Artistic and Ecclesiastical Consid erations," "Historic Types," and "Common Faults." Part Two is concerne with "The Financial Plan" and actual "Preparation and Promotion." Pa Three illustrates model churches.

ELBERT M. CONOVER, Director of Interdenominational Bureau o Architecture, says: "It contains information and good counsel that shoul enable pastors and church building committees to avoid the pitfalls so likel to be encountered in church building or improvement projects. The boo will help churches to make their building programs not only successful i outcome, but an excellent means of religious advance."

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otestants Seek Huge Relief Fund

ty Millions to Be Raised for Reconstruction Work in Four Years

ORE THAN $20,000,000 will be sought by Protestant Churches of ica for their united overseas re- nd reconstruction program during next four years, Dr. Leslie Bates , director of the Church Commit- n Overseas Relief and Reconstruc- announced in New York recently. e present budget for 1945-48 totals 32,500, but Dr. Moss pointed out the allocation of $5,000,000 for Asia undoubtedly require upward re- n when the end of the war with n makes it possible to prepare a stic estimate of needs in that part e world.

lthough plans are being made for ur-year period," Dr. Moss said, greatest needs in Europe are al- y confronting us; this is a year of s. To help the Churches of the stated areas in Europe and Asia for $6,440,000 before July 1, 1946, t five times what the Churches last year."

f the over-all amount which will be ed by the twenty-three denomina- s cooperating with the Committee Overseas Relief and Reconstruction, 80,000 will be spent to help the rches of Europe get on their feet reestablish their programs of serv- and evangelism.

he $5,000,000 for relief in Asia will ude activities in China, India, Bur- Thailand, Malaya, the Netherlands t Indies, and Korea.

ther items in the four-year budget ude $1,073,500 for orphaned mis- ns; $2,024,000 to aid Bible Societies providing Scriptures for prisoners war, refugees and peoples of the rated areas; $1,000,000 for war pris- rs aid, including the work of the menical Chaplaincy Commission of World Council of Churches.

lso, $500,000 for a ministry to chil- n through the American Friends vice Committee, including special ding projects for pre-tubercular lescents of France and other occu- d areas; $335,000 for ministry to men and girls, including spiritual vice to women in the armed forces, alth and welfare projects, and emer- ncy training for new leaders; $200,000 the work of the World Student ristian Federation in reestablishing dent Christian leadership, emer- ncy training, assistance to national ristian leaders and grants to nation- movements.

Home of Missions Director Subject to Taxation

Tax exemption rights on property owned by a religious group were clarified when Hennepin County District Judge Walliam A. Anderson ordered the Board of Foreign Missions of the Augustana Synod to pay $815.54 in delinquent taxes and penalties on property in Minneapolis, Minn.

The Synod contended the property should be classified as a parsonage because it was the home of the board's executive director, the Rev. S. Hjalmar Swanson, an ordained clergyman.

The court ruled that under the state constitution, a parsonage would be exempt from taxation if "used in connection with a church edifice."

"If the residence of the executive director is exempt from taxation, so also would be any dwelling property owned by the defendant and used as a residence by its bookkeeper, stenographer, or its filing clerk," Judge Anderson said.

Let Us Reason Together

By Rupert Schroeder

Every reader of the *Lutheran Outlook* will want to have a copy of this latest help in the field of adult evangelism! Placed on the market only recently, it has already enjoyed a wide and enthusiastic acceptance.

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Discusses Problem Of German Church

Secretary Cavert Wants Evangelicals Brought into Ecumenical Movement

ONE OF THE "crucial issues" facing the World Council of Churches, which has been in the process of formation for eight years, is "to bring the reconstructed German Church into active participation" in the ecumenical movement, according to Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches.

The first American churchman named to the World Council's general staff at Geneva, Switzerland, Dr. Cavert has been given a six months leave of absence by the Federal Council and will go overseas in late August or early September. His services were requested by the Provisional Committee of the World Council to assist in matters of organization, administration, and policy.

The World Council's major problems, Dr. Cavert said, concern its relationship not only to German Protestantism, but also to the Eastern Orthodox churches and the younger Churches of Asia and Africa. At Geneva, Dr. Cavert will collaborate with Dr. W. A. Visser 't Hooft, the Council's general secretary, in studying and developing these relationships.

Eighty-nine Communions Join

Invitation to membership in the World Council as a fellowship of Churches has been accepted by eighty-nine communions in twenty-nine countries, but only a few of these are Orthodox bodies, Dr. Cavert said, although leaders in several of the other Orthodox Churches have shown a keen interest in the movement.

In Europe, the Orthodox Churches of Latvia and Esthonia have announced their intention to join the Council, and plans are being made for direct contact with other branches of Eastern Orthodoxy in the immediate future.

Special efforts will also be made to bring the younger Churches of Asia and Africa, with whom contact has been hampered by the war, into full and active participation in the Council, Dr. Cavert said.

Stressing the need for the World Council "to develop the soundest possible ecclesiastical structure," Dr. Cavert expressed the hope that these three groups—the German, Orthodox, and younger Churches— would be "in on the ground floor" when the first world-wide assembly is held to organize the Council formally on a permanent basis.

World-wide Assembly Planned

Whether the assembly will be held "within the next two or three years," or whether more time will be taken to insure the widest possible representation, is still an open question, Dr Cavert asserted. A meeting of the Council's Provisional Committee is being considered at Geneva for next winter to discuss the matter.

With authority from the Edinburgh and Oxford conferences of 1937, 80 leaders of world Christianity met at Utrecht, Holland, in 1938 and adopted a constitution and plan of organization for the World Council of Churches. It was tentatively decided to hold the first assembly in the U.S. in 1941, but the war forced postponement.

During its formative period, the World Council has maintained headquarters at Geneva, with branch offices in Sweden, Great Britain, the United States, and Canada, and has conducted a program of emergency services in several fields of activity, including assistance to refugees and a religious ministry to prisoners of war.

Episcopal Diocese of Chicago Plans $5,000,000 Cathedral

If sufficient donations can be obtained in the postwar period, the Episcopal Diocese of Chicago may have a cathedral costing from $4,000,000 to $5,000,000, the Rt. Rev. Wallace E. Conkling, bishop of the diocese, has announced.

The diocese has been without a cathedral for more than 20 years since the Cathedral of St. Peter and St. Paul was destroyed by fire.

Bishop Conkling said his plans call for a cathedral similar to the Rockefeller Memorial Chapel, large Gothic structure at the University of Chicago. It is estimated that the cathedral would cost $2,500,000 and diocesan offices, a convention hall, and residences for the bishop and the cathedral dean would require an additional $500,000. A million dollar endowment fund is also planned. An added sum would have to be provided for the purchase of a building site.

Chicago Church Federation Fights Ban on Religion

The Champaign, Ill., school board will be backed by the Church Federation of Chicago in its fight against a suit to ban religious instruction in the public schools.

The federation has appointed a committee to "take any steps necessary" to aid the school board. The committee, said Dr. John W. Harms, executive secretary of the federation, "has full authority to enlist legal counsel or ma expenditures" to aid the downst school board's court action.

Suit against the Champaign bo was filed by Mrs. Vashti McCollum

Nebraska Senator Demands Referendum on Conscription

Senator Hugh Butler (R) of Nebra ka has introduced in the Senate a res lution calling for a national refere dum before Congress acts upon pr posals for peacetime military conscr tion.

A similar measure was introduc recently in the House of Represent tives by two Republican congressm Sen. P. Taylor of New York and La rence H. Smith of Wisconsin.

Report Bible Reading Required in 11 States

Bible reading in the public scho is required in eleven states, prohibit by three states, and in the remainir thirty-three is permitted although r required, according to a survey ma by the American Bible Society.

States in which Bible reading compulsory are Alabama, Arkans Delaware, Georgia, Idaho, Kentuck Maine, Massachusetts, New Jerse Pennsylvania, and Tennessee. It prohibited in Illinois, Louisiana, a Wisconsin.

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